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VIII

The Journey of Tobias

BY FRITZ VON UHDE, LEADER OF THE RECENT GERMAN SCHOOL WHICH PAINTS BIBLICAL SCENES IN MODERN COSTUMES.

✠

"His father said, Go thou with this man, and God which dwelleth in heaven, prosper your journey, and the angel of God keep you company."—Tobit, 5, 6.

THE story of Tobias belongs to the Apocrypha. It is fanciful and picturesque; and the extravagance of the tale led long ago to its being placed, by the Protestant churches, outside of the fully accepted Scriptures. But its beauty and its deeply religious spirit have made this book of Tobit a favorite theme among artists, both ancient and modern. Von Uhde, the celebrated German painter who has done so much to bring biblical truths home to the present generation, here adds his modernized conception of young Tobias to the many older fancies of the scene.

Tobit, the father of Tobias, is a rich and just man who suffers for his religion. Reduced at length to misery and blindness, he sends the lad Tobias to a distant city to collect an ancient debt. The father has prayed earnestly for his son, and God sends to him the angel Raphael who, disguised as a guide, offers to conduct the youth upon his journey. Tobias has become for all time typical of youth that sets out upon life's journey under God's guidance.

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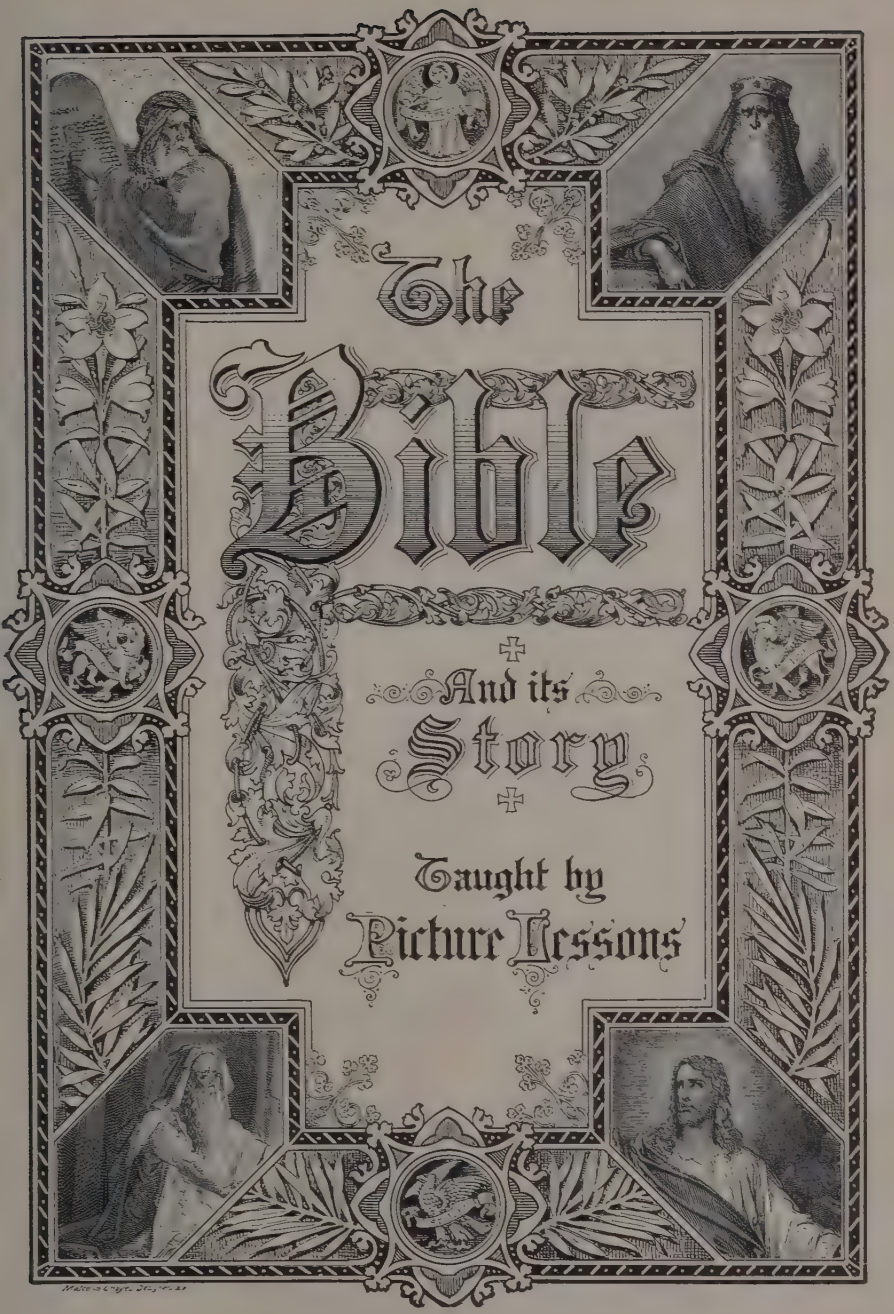
The
Bible
And its
Story
Taught by
Picture Lessons

The BIBLE AND ITS *STORY*

"I am Alpha and Omega, the beginning and the end, the first and the last."—*Revelations, 22, 13.*

"The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God."—*Daniel Webster.*

"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life."—*Goethe.*

"The word unto the prophet spoken
Was writ on tablets yet unbroken."—*Emerson.*

"The Gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart."—*Napoleon.*

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."—*Isaiah, 40, 8.*

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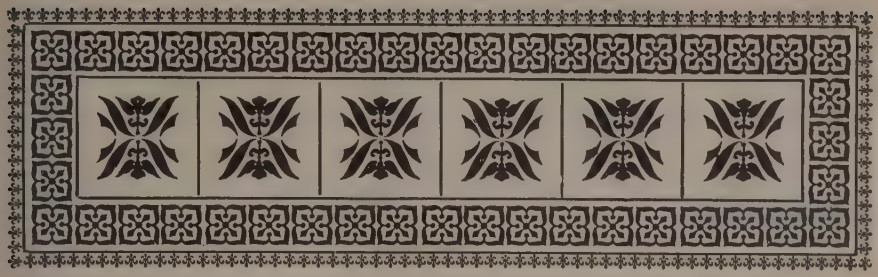

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THE BOOK OF THE PROPHET

Ezekiel

Chapter 19

1 *A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit,* 10 *and for Jerusalem, under the parable of a wasted vine.*

MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground.

and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

Chapter 20

1 God refuseth to be consulted by the elders of Israel. 5 He sheweth the story of their rebellions in Egypt, 10 in the wilderness, 27 and in the land. 33 He promiseth to gather them by the gospel. 45 Under the name of a forest he sheweth the destruction of Jerusalem.

AND it came to pass in the seventh[1] year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to inquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to inquire of me? *As* I live, saith the Lord GOD, I will not be inquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

[1]That is, the seventh year of the captivity in Babylon, and also the seventh of Zedekiah's reign as the last king of Jerusalem.

were carried away from Jerusalem at the time of Nebuchadnezzar's first victory over the proud city. These unhappy

salem and thought their own fate particularly hard; yet it was through them, captives but at least dwellers in peace, that the Hebrew race was to be perpetuated and

own, a family, a garden to cultivate. Friends can converse with him, and together they yearned for their far-off, beloved city, discussing the vague, unquiet rumors of her affairs, which must occasionally have reached them. Her king, Zedekiah, was quarrelling with Babylon; her prophet Jeremiah was predicting her destruction, and

Ezekiel

BY JOHN S. SARGENT. FROM A COPLEY PRINT BY CURTIS AND CAMERON OF BOSTON.

✠

"The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him."—Ezekiel, 1, 3.

EZEKIEL, the last of the three great prophet leaders, was the teacher of the Jews in exile. He was a contemporary of Jeremiah, though probably of a younger generation. A member of the priesthood and of the upper classes, Ezekiel was one of those Jews who were carried away from Jerusalem at the time of Nebuchadnezzar's first victory over the proud city. These unhappy exiles envied their lesser countrymen remaining in Jerusalem and thought their own fate particularly hard; yet it was through them, captives but at least dwellers in peace, that the Hebrew race was to be perpetuated and restored after its seventy years of castigation.

Among these exiles, Ezekiel had a little home of his own, a family, a garden to cultivate. Friends came to converse with him, and together they yearned for their far-off, beloved city, discussing the vague, unquiet rumors of her affairs, which must occasionally have reached them. Her king, Zedekiah, was quarrelling with Babylon; her prophet Jeremiah was predicting her destruction, and declaring that their captivity should last for seventy years. Thus while Jeremiah stood at the very center of that last terrible period of crime and tumult and destruction in Judah, Ezekiel watched it peacefully from afar, though in sore mental stress from grief and with vehement protest against sin.

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13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them: and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands:

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them:

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries:

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill,

and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord God, I will not be inquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the Lord.

39 As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the Lord, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings,

The Vision in the Whirlwind

BY PAUL F. POOLE, R. A., AN ENGLISH HISTORICAL PAINTER, DIED 1879.

✠

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire."—Ezekiel, 1, 4.

EZEKIEL seems to have been from the first a man of note among the exiles, but his summons from God to guide them as His prophet did not come until the fifth year of the captivity. The priest was then dwelling at Tel-abib in Babylonia, "among the captives by the river of Chebar." Doubtless he was meditating much as to the meaning and the probable duration of the Divine chastisement of Israel, when suddenly he found himself selected as God's mouthpiece for teaching these solemn truths. As he himself tells us, "the heavens were opened, and I saw visions of God."

A black storm cloud swept over the sky; a whirlwind rushed toward him "out of the north;" the lightning flashed. The companions of Ezekiel may, as the artist Poole conceives them, have seen only the thunder storm and have crouched before it. But Ezekiel saw more. The heavens were indeed opened to his gaze. He saw the majesty of God Himself, and had revealed to him the first of those mystic visions which form the chief material of his book. He was summoned by God to warn the exiles of the fate in store both for them and for Jerusalem. Evil and laxity of worship had already crept among the captives. Ezekiel was to be their spiritual guide, to save them from becoming as worthless and wicked as their brethren in Jerusalem.

VIII-2

wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

Chapter 21

1 *Ezekiel prophesieth against Jerusalem with a sign of sighing.* 8 *The sharp and bright sword,* 18 *against Jerusalem,* 25 *against the kingdom,* 28 *and against the Ammonites.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say, unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that

it may glitter: should we then make mirth? it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

13 Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more,* saith the Lord God.

14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said *it.*

18 ¶ The word of the Lord came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say,* that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord God; Remove the diadem, and take off

the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high.

27 I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; Even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the Lord have spoken *it*.

Chapter 22

1 *A catalogue of sins in Jerusalem.* 13 *God will burn them as dross in his furnace.* 23 *The general corruption of prophets, priests, princes, and people.*

MOREOVER the word of the Lord came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord God: The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers' nakedness: in thee
have they humbled her that was set apart for pollution.
11 And one hath committed abomination with his neighbour's
wife: and another hath lewdly defiled his daughter-in-law; and another
in thee hath humbled his sister, his father's daughter.
12 In thee have they taken gifts to shed blood; thou hast taken
usury and increase, and thou hast greedily gained of thy neighbours
by extortion, and hast forgotten me, saith the Lord God.
13 ¶ Behold, therefore I have smitten mine hand at thy dishonest
gain which thou hast made, and at thy blood which hath been in the
midst of thee.
14 Can thine heart endure, or can thine hands be strong, in the
days that I shall deal with thee? I the Lord have spoken *it*, and will
do *it*.
15 And I will scatter thee among the heathen, and disperse thee
in the countries, and will consume thy filthiness out of thee.
16 And thou shalt take thine inheritance in thyself in the sight of
the heathen, and thou shalt know that I *am* the Lord.
17 And the word of the Lord came unto me, saying,
18 Son of man, the house of Israel is to me become dross: all they
are brass, and tin, and iron, and lead, in the midst of the furnace;
they are *even* the dross of silver.
19 Therefore thus saith the Lord God; Because ye are all be-
come dross, behold, therefore I will gather you into the midst of
Jerusalem.
20 *As* they gather silver, and brass, and iron, and lead, and tin,
into the midst of the furnace, to blow the fire upon it, to melt *it;* so
will I gather *you* in mine anger and in my fury, and I will leave *you
there*, and melt you.
21 Yea, I will gather you, and blow upon you in the fire of my
wrath, and ye shall be melted in the midst thereof.
22 As silver is melted in the midst of the furnace, so shall ye be
melted in the midst thereof; and ye shall know that I the Lord have
poured out my fury upon you.
23 ¶ And the word of the Lord came unto me, saying,
24 Son of man, say unto her, Thou *art* the land that is not cleansed,
nor rained upon in the day of indignation.
25 *There is* a conspiracy of her prophets in the midst thereof, like
a roaring lion ravening the prey; they have devoured souls; they have
taken the treasure and precious things; they have made her many
widows in the midst thereof.
26 Her priests have violated my law, and have profaned mine holy
things: they have put no difference between the holy and profane,
neither have they shewed *difference* between the unclean and the
clean, and have hid their eyes from my sabbaths, and I am profaned
among them.

God and His Cherubim

BY JULIUS SCHNORR VON CAROLSFELD, DIED 1872.

✠

"And above the firmament that was over their heads was a likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it."—Ezekiel, 1, 26.

EZEKIEL'S first vision is described by him with great particularity of detail. The other prophets had been content with general wordings to express the glory of God and of His angelic attendants; but Ezekiel, as much priest as prophet, has ever an eye for conveying exact information, instructions, and formulæ. Thus he gives nearly a chapter of details of the "cherubim" whom he first saw, before the splendor of the Almighty burst upon him. There were four of these cherubim, each having the likeness of a man, but each having four "sides," four faces, that they might look every way at once. "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle." The spirits glowed "like burning coals," with a fiery light that flowed "up and down" throughout them. Each one was accompanied by a mystic wheel full of all-seeing eyes; and as a cherub sped through the heavens his attendant wheel rolled onward over the earth beneath him.

Upon their heads the cherubim bore a cloud, marvellous in brightness. But here the prophet's description falters, words fail him; for seated upon the throne of that cloud was the vision of God Himself.

VIII-8

27 Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

Chapter 23

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both,* 45 *and sheweth their judgments.*

THE word of the Lord came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.[1]

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

[1]Aholah means "she who has a tent;" Aholibah means "a tent is in her." Revised Version margin reads Oholah, that is, "Her tent," Oholibah, that is, "My tent is in her."

12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way.

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into

The Scroll Fed to Ezekiel

BY B. PICART, A DUTCH MASTER OF BIBLE ART, DIED 1734.

✠

"Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel."—Ezekiel, 3, 1.

"AS THE appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of One that spake."

"And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day." This was the mission given to Ezekiel by the wondrous Presence which he saw, borne by the cherubim. He was forewarned that his words would not be readily received: "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house."

Ezekiel then proceeds by his favorite method of allegory. The vision commands him to "eat that I give thee." "And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein." Ezekiel devours the book, and finds it sweet as honey to his taste. Moreover it fills him with the knowledge of God, which he is to proclaim to men.

VIII–9

the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the shreds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire,* to devour *them.*

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that

playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord God.

Chapter 24

1 *Under the parable of a boiling pot,* 6 *is shewed the irrevocable destruction of Jerusalem.* 15 *By the sign of Ezekiel not mourning for the death of his wife,* 19 *is shewed the calamity of the Jews to be beyond all sorrow.*

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the Lord came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep: neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons, and their daughters,

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

Chapter 25

1 God's vengeance, for their insolency against the Jews, upon the Ammonites; 8 upon Moab and Seir; 12 upon Edom, 15 and upon the Philistines.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD;

Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

Pelatiah Stricken Before Ezekiel

BY C. P. MARILLIER, A FRENCH ARTIST OF THE EIGHTEENTH CENTURY.

✠

"They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof."—Ezekiel, 7, 14.

AFTER this, perhaps a year or more later, there came another vision to Ezekiel and another impassioned outburst of prophecy against Jerusalem. He felt himself borne aloft by a mighty spirit which carried him to Jerusalem itself. There God appeared to him again, and bade him look about. With pity and horror, he gazed upon all manner of iniquity. He specially emphasizes the idolatry of the head men left in the city, King Zedekiah and his priests and princes. Ezekiel also sees these men plotting against Babylon. Then he sees six angels sent through the guilty city with naked swords to slay all the evil folk. He is bidden prophesy against the leaders, especially against one chief prince, Pelatiah. Even as the words are spoken, the guilty prince falls dead.

At this startling punishment, the prophet, still acting in his vision, turns to God and entreats mercy for his countrymen. He is assured that a remnant shall be saved, but that the greater part are worthless. Then the Glory of God is withdrawn from the Temple at Jerusalem; and Ezekiel is sent back to his fellow captives in Babylonia to warn them, because they too have begun to listen to evil whispers and false prophecies.

VIII-11

Chapter 26

1 Tyrus, for insulting against Jerusalem, is threatened. 7 The power of Nebuchadrezzar against her. 16 The mourning and astonishment of the sea at her fall.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,
2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:
3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.
4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.
5 It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.
6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.
7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.
8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.
9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.
10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.
11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.
12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.
13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.
14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.
15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake

at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee at error, and thou *shalt be* no *more:* though thou be sought for, yet shalt thou never be found again, saith the Lord God.

Chapter 27

1 *The rich supply of Tyrus.* 26 *The great and unrecoverable fall thereof.*

THE word of the Lord came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I *am* of perfect beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men,* O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

The Lesson of the Removal

BY A. D. RAHN, A CONTEMPORARY AMERICAN ARTIST.

✠

"In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel."—Ezekiel, 12, 6.

NEXT, by Divine command, Ezekiel undertook to enact another type wherewith to impress his people. He gathered his household goods into a bundle and set this by his door preparatory for removal to another dwelling. Thus were the people of Judah to be removed. Next he broke a hole in the wall of his house to bring his bundle out by this instead of by the door; for thus were the people of Jerusalem to be brought forth captive over broken walls or to slip out by secret holes in flight. Then, with his neighbors looking on in wonderment, Ezekiel bore forth his bundle by night and went away.

In the morning God explained to the prophet the meaning of all he had done, and bade him explain it to the people. Moreover Ezekiel was further commanded, "Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness." This was to typify the want and the terror which were to come upon all the people of Judah.

VIII-12—Copyright, 1897, by Frank E. Wright.

10 They of Persia and of Lud and of Phut were in thine army,
thy men of war: they hanged the shield and helmet in thee; they set
forth thy comeliness.
11 The men of Arvad with thine army *were* upon thy walls round
about, and the Gammadims were in thy towers: they hanged their
shields upon thy walls round about; they have made thy beauty
perfect.
12 Tarshish *was* thy merchant by reason of the multitude of all
kind of riches; with silver, iron, tin, and lead, they traded in thy
fairs.
13 Javan, Tubal, and Meshech, they *were* thy merchants: they
traded the persons of men and vessels of brass in thy market.
14 They of the house of Togarmah traded in thy fairs with horses
and horsemen and mules.
15 The men of Dedan *were* thy merchants; many isles *were* the
merchandise of thine hand: they brought thee *for* a present horns of
ivory and ebony.
16 Syria *was* thy merchant by reason of the multitude of the wares
of thy making: they occupied in thy fairs with emeralds, purple, and
broidered work, and fine linen, and coral, and agate.
17 Judah, and the land of Israel, they *were* thy merchants: they
traded in thy markets wheat of Minnith and Pannag, and honey, and
oil, and balm.
18 Damascus *was* thy merchant in the multitude of the wares of
thy making, for the multitude of all riches; in the wine of Helbon,
and white wool.
19 Dan also and Javan going to and fro occupied in thy fairs:
bright iron, cassia, and calamus, were in thy market.
20 Dedan *was* thy merchant in precious clothes for chariots.
21 Arabia, and all the princes of Kedar, they occupied with thee in
lambs, and rams, and goats: in these *were they* thy merchants.
22 The merchants of Sheba and Raamah, they *were* thy merchants:
they occupied in thy fairs with chief of all spices, and with all precious
stones, and gold.
23 Haran, and Canneh, and Eden, the merchants of Sheba.
Asshur, *and* Chilmad *were* thy merchants.
24 These *were* thy merchants in all sorts *of things*, in blue clothes,
and broidered work, and in chests of rich apparel, bound with cords,
and made of cedar, among thy merchandise.
25 The ships of Tarshish did sing of thee in thy market: and thou
wast replenished, and made very glorious in the midst of the seas.
26 ¶ Thy rowers have brought thee into great waters: the east
wind hath broken thee in the midst of the seas.
27 Thy riches, and thy fairs, thy merchandise, thy mariners, and
thy pilots, thy calkers, and the occupiers of thy merchandise, and all
thy men of war, that *are* in thee, and in all thy company which *is*

in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying,* What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

Chapter 28

1 God's judgment upon the prince of Tyrus for his sacrilegious pride. 11 A lamentation of his great glory corrupted by sin. 20 The judgment of Zidon. 24 The restoration of Israel.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.
9 Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.
10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.
11 ¶ Moreover the word of the LORD came unto me, saying,
12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
14 Thou *art* the anointed cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.
20 ¶ Again the word of the LORD came unto me, saying,
21 Son of man, set thy face against Zidon, and prophesy against it,
22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.
23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.
24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the Lord their God.

Chapter 29

1 *The judgment of Pharaoh for his treachery to Israel.* 8 *The desolation of Egypt.* 13 *The restoration thereof after forty years.* 17 *Egypt the reward of Nebuchadrezzar.* 21 *Israel shall be restored.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the Lord came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt;

3 Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the Lord, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the Lord: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyp-

The Eagle of Babylon

BY A. D. RAHN, A CONTEMPORARY AMERICAN ARTIST.

✠

"And say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar."—Ezekiel, 17, 3.

EZEKIEL now goes on by parable after parable to express the wickedness of Judah and the inevitable destruction that approaches. He compares the nation to a vine tree, fit only for burning, to a miserable infant, rescued by God and now turned against Him, to a woman "that loatheth her husband and her children."

In a longer "riddle," more fully developed, he shows the exact method of the attack upon Jerusalem. She is figured as a cedar tree, and the King of Babylon as an eagle which has already punished and partly stripped the cedar, yet now protects and would preserve it. But Judah turns instead to another eagle, Egypt. Between the two she shall perish. The Ammonites shall also rebel against Babylon; and Nebuchadnezzar shall lead his armies against both rebels, hesitant which to attack. "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver." These were methods of choosing lots, trusting to spiritual guidance. In this case, alas, the lot was to fall against Jerusalem, and the Babylonians would advance against her and destroy her.

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tians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

Chapter 30

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven and of Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and

put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man.*

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

Chapter 31

1 *A relation unto Pharaoh,* 3 *of the glory of Assyria,* 10 *and the fall thereof for pride.* 18 *The like destruction of Egypt.*

AND it came to pass in the eleventh year, in the third *month,* in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multude; Whom art thou like in thy greatness?

3 ¶ Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his

branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches;

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

Chapter 32

1 A lamentation for the fearful fall of Egypt. 11 The sword of Babylon shall destroy it. 17 It shall be brought down to hell, among all the uncircumcised nations.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

The Oppression in Jerusalem

[illegible] OF THE PROPHET—BY C. P. MARILLIER.

*

"In the midst of thee have they dealt by oppression with the stranger."—Ezekiel, 22, 7.

THE twenty-second chapter of Ezekiel compares with the first chapter of Isaiah, the "Great Arraignment." Ezekiel sums up formally and finally the many charges he has been making throughout his book. He places upon record the entire list of Jerusalem's sins, that the justice of her punishment may be remembered and admitted by all.

It is a terrible roll call to which we listen. No sin seems omitted from the grim catalogue. The city "sheddeth blood," she "maketh idols," she defiles herself. Family affection is forgotten, the people "set light by father and mother." Fair dealing is rejected: the "stranger" entering the city is seized by force and "oppressed." Cruelty tramples the most helpless: the rich have "vexed the fatherless and the widow." False witness, bribery, usury, adultery, lewdness of every kind, all these are in the catalogue. And at the close, recurring to this as the climax of treachery, "You they have oppressed the stranger wrongfully."

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FROM THE SERIES OF THE PROPHETS BY C. P. MARILLIER.

✠

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VIII-15

5 And I will lay thy flesh upon the mountains, and fill the valleys
with thy height.
6 I will also water with thy blood the land wherein thou swim-
mest, *even* to the mountains; and the rivers shall be full of thee.
7 And when I shall put thee out, I will cover the heaven, and make
the stars thereof dark; I will cover the sun with a cloud, and the moon
shall not give her light.
8 All the bright lights of heaven will I make dark over thee, and
set darkness upon thy land, saith the Lord GOD.
9 I will also vex the hearts of many people, when I shall bring thy
destruction among the nations, into the countries which thou hast
not known.
10 Yea, I will make many people amazed at thee, and their kings
shall be horribly afraid for thee, when I shall brandish my sword
before them; and they shall tremble at *every* moment, every man for
his own life, in the day of thy fall.
11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon
shall come upon thee.
12 By the swords of the mighty will I cause thy multitude to fall,
the terrible of the nations, all of them: and they shall spoil the pomp
of Egypt, and all the multitude thereof shall be destroyed.
13 I will destroy also all the beasts thereof from beside the great
waters; neither shall the foot of man trouble them any more, nor the
hoofs of beasts trouble them.
14 Then will I make their waters deep, and cause their rivers to
run like oil, saith the Lord GOD.
15 When I shall make the land of Egypt desolate, and the country
shall be destitute of that whereof it was full, when I shall smite all
them that dwell therein, then shall they know that I *am* the LORD.
16 This *is* the lamentation wherewith they shall lament her: the
daughters of the nations shall lament her: they shall lament for her,
even for Egypt, and for all her multitude, saith the Lord GOD.
17 ¶ It came to pass also in the twelfth year, in the fifteenth *day*
of the month, *that* the word of the LORD came unto me, saying,
18 Son of man, wail for the multitude of Egypt, and cast them
down, *even* her, and the daughters of the famous nations, unto the
nether parts of the earth, with them that go down into the pit.
19 Whom dost thou pass in beauty? go down, and be thou laid
with the uncircumcised.
20 They shall fall in the midst of *them that are* slain by the sword:
she is delivered to the sword: draw her and all her multitudes.
21 The strong among the mighty shall speak to him out of the
midst of hell with them that help him: they are gone down, they lie
uncircumcised, slain by the sword.
22 Asshur *is* there and all her company: his graves *are* about him:
all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company
is round about her grave: all of them slain, fallen by the sword, which
caused terror in the land of the living.
24 There *is* Elam and all her multitudes round about her grave,
all of them slain, fallen by the sword, which are gone down uncir-
cumcised into the nether parts of the earth, which caused their terror
in the land of the living; yet have they borne their shame with them
that go down to the pit.
25 They have set her a bed in the midst of the slain with all her
multitude: her graves *are* round about him: all of them uncircum-
cised, slain by the sword: though their terror was caused in the land
of the living, yet have they borne their shame with them that go down
to the pit: he is put in the midst of *them that be* slain.
26 There *is* Meshech, Tubal, and all her multitude: her graves
are round about him; all of them uncircumcised, slain by the sword,
though they caused their terror in the land of the living.
27 And they shall not lie with the mighty *that are* fallen of the un-
circumcised, which are gone down to hell with their weapons of war:
and they have laid their swords under their heads, but their iniquities
shall be upon their bones, though *they were* the terror of the mighty
in the land of the living.
28 Yea, thou shalt be broken in the midst of the uncircumcised,
and shalt lie with *them that are* slain with the sword.
29 There *is* Edom, her kings, and all her princes, which with their
might are laid by *them that were* slain by the sword: they shall lie
with the uncircumcised, and with them that go down to the pit.
30 There *be* the princes of the north, all of them, and all the Zidon-
ians, which are gone down with the slain; with their terror they are
ashamed of their might; and they lie uncircumcised with *them that
be* slain by the sword, and bear their shame with them that go down
to the pit.
31 Pharaoh shall see them, and shall be comforted over all his
multitude, *even* Pharaoh and all his army slain by the sword, saith
the Lord GOD.
32 For I have caused my terror in the land of the living; and he
shall be laid in the midst of the uncircumcised with *them that are*
slain with the sword, *even* Pharaoh and all his multitude, saith the
Lord GOD.

Chapter 33

1 *According to the duty of a watchman, in warning the people,* 7 *Ezekiel is admonished of his duty.* 10 *God sheweth the justice of his ways towards the penitent, and towards revolters.* 17 *He maintaineth his justice.* 21 *Upon the news of the taking of Jerusalem, he prophesieth the desolation of the land.* 30 *God's judgment upon the mockers of the prophets.*

AGAIN the word of the LORD came unto me, saying,
2 Son of man, speak to the children of thy people, and say
unto them, When I bring the sword upon a land, if the people
of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;
4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.
6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.
7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.
8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in iniquity; but his blood will I require at thine hand.
9 Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.
10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?
11 Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way to live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.
13 When I shall say to the righteous, *that* he shall surely live; if he trust in his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.
14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;
15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.
16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.
18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.
19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.
20 ¶ Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.
21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, The city is smitten.
22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.
23 Then the word of the LORD came unto me, saying,
24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.
25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?
26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?
27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.
28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.
29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.
30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.
31 And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness.
32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

"The Desire of Thine Eyes"

[illegible]

[illegible]

EZEKIEL was married, happily married we must guess, for at the last and hardest of those strange types, through which he lived with so much of personal discomfort and even agony, there came the loss of his wife.

His little home of happiness by the river Chebar was made desolate. He was told by "the word of the Lord" that his wife was to die; yet must be "Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded." That is to say, he made no sign of mourning, but went forth as if unmoved, and dressed as travelling, yet without food. The Hebrews around were filled with puzzling, and asked the prophet of his purpose. He told them that even so, when their beloved Jerusalem fell, the people would be too stunned and desolate to weep, they would be driven forth as captives.

"The Desire of Thine Eyes"

BY KAREL OOMS, A RECENT GERMAN ARTIST.

✠

"Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down."—Ezekiel, 24, 16.

EZEKIEL was married, happily married we must judge, for as the last and hardest of those strange "types" through which he lived with so much of personal discomfort and even agony, there came the loss of his wife.

His little home of happiness by the river Chebar was made desolate. He was told by "the word of the Lord" that his wife was to die; yet must he "Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

"So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded." That is to say, he made no sign of mourning, but went forth as if unmoved, and dressed for travelling, yet without food. The Hebrews around were filled with puzzling, and asked the prophet of his purpose. He told them that even so, when their beloved Jerusalem fell, the people would be too stunned and desolate to weep, they would be driven forth as captives.

VIII 16

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

Chapter 34

1 *A reproof of the shepherds.* 7 *God's judgment against them.* 11 *His providence for his flock.* 20 *The kingdom of Christ.*

AND the word of the LORD came unto me, saying,
2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?
3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.
4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.
5 And they were scattered because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.
6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*
7 ¶ Therefore, ye shepherds, hear the word of the LORD;
8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;
9 Therefore, O ye shepherds, hear the word of the LORD;
10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.
11 ¶ For thus saith the Lord GOD; Behold, I *even* I, will both search my sheep, and seek them out.
12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.
13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.
14 I will feed them in a good pasture, and upon the high mountains

of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them; Behold, I *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the Lord their God *am* with them

and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

Chapter 35

The judgment of mount Seir for their hatred of Israel.

MOREOVER the word of the LORD came unto me, saying,
2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them: and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them.*

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

Chapter 36

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:
2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:
3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:
4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;
5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.
6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:
7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.
8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.
9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:
10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:
11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.
12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.
13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

The Desolation of Tyre

FROM THE PRIVATE COLLECTION OF MR. FRANK R. [illegible]

✠

"And they shall make a spoil of thy riches, and make a prey of thy [illegible] walls, and destroy thy pleasant houses."—Ezekiel, 26, 12.

HAVING completed his prophecies against Judah, Ezekiel turns his thought, as did most of the prophets, to other lands as well. The neighbors of Judah rejoice at her downfall; [illegible] fall. He predicts the punishment of Ammon, of Moab, of Edom and of the Philistines. The sword of Babylon shall strike them all. Then he turns to Tyre, the great commercial city of Asia, and describes her fate with a circumstantial completeness that extends over several chapters. A remarkable description is given of the great metropolis. "Thy borders are in the midst of the seas, thy builders have perfected thy beauty." "The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots." "They of Persia, and of Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness." Yet all this is to be of no avail. Though the king of Tyre is accounted as a god, yet shall the city become [illegible] as a prey to the soldiers of Babylon.

[illegible] Nebuchadnezzar besieged Tyre for thirteen years and reduced it to great misery, but did not [illegible] Ezekiel [illegible] to perish wholly. He refers to his escape when later, he [illegible]

Drawn by [illegible]

The Desolation of Tyre

FROM THE PRIVATE COLLECTION OF MR. FRANK E. WRIGHT OF PHILADELPHIA.

✠

"And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses."—Ezekiel, 26, 12.

HAVING completed his prophecies against Judah, Ezekiel turns his thought, as did most of the prophets, to other lands as well. The neighbors of Judah rejoice at her downfall; therefore shall they also fall. He predicts the punishment of Ammon, of Moab, of Edom, and of the Philistines. The sword of Babylon shall strike them all. Then he turns to Tyre, the great commercial city of Asia, and describes her fate with a circumstantial completeness that extends over several chapters. A remarkable description is given of the great metropolis. "Thy borders are in the midst of the seas, thy builders have perfected thy beauty." "The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots." "They of Persia, and of Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness." Yet all this is to be of no avail. Though the king of Tyre is accounted as a god, yet shall the city become helpless, and be given as a prey to the soldiers of Babylon.

As a matter of history, Nebuchadnezzar besieged Tyre for thirteen years and reduced it to great misery, but did not capture it. Ezekiel himself says that the city is not to perish wholly. He refers to its escape when, later, he prophesies the overthrow of Egypt by Nebuchadnezzar.

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14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.
15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.
16 ¶ Moreover the word of the Lord came unto me, saying,
17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.
18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:
19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.
20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the Lord, and are gone forth out of his land.
21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.
22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.
23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.
24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.
28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.
29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.
30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the Lord build the ruined *places*, *and* plant that that was desolate: I the Lord have spoken *it*, and I will do *it*.

37 Thus saith the Lord God; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the Lord.

Chapter 37

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is shewed the incorporation of Israel into Judah.* 20 *The promises of Christ's kingdom.*

THE hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

Jerusalem's Downfall Bewailed

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✣

"Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed."—Ezekiel, 33, 29.

IN THE thirty-third chapter of Ezekiel we are told how the news of Jerusalem's destruction reached the Hebrews in Babylonia. "And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten."

Great was the lamentation of the unhappy Hebrews, not only for the fall of Jerusalem itself, but because their own hope of being restored to their ancient home was thus obliterated. The change which the event made in Ezekiel's personal fortunes was very notable. Before, he had been contradicted and derided, other prophets had accused him of falsity. Now the event had vindicated his mission and put his enemies to shame. At once he became a leading figure among his people. Moreover, he had no more of those grim types through which he had been compelled to live. As a last lesson, God had afflicted him with dumbness, a silence from which he was relieved only when the news of Jerusalem's downfall was about to be received.

Ezekiel's only comment on the [illegible] of his people is [illegible]. God has said to him: "And [illegible] art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: they hear thy words, but they do them not."

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Ezekiel's only comment on the changed attitude of his people is to repeat what God has said to him, "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: they hear thy words, but they do them not."

VIII–18

9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.

15 ¶The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they

have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Chapter 38

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great company *with* bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at

the same time shall things come into thy mind, and thou shalt think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know *it?*

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the Lord.

Chapter 39

1 God's judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamon-gog. 17 The feast of the fowls 23 Israel, having been plagued for their sins, shall be gathered again with eternal favour.

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* the valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown, the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon

[illegible] the Land

[illegible]

✠

"And I will make with them a covenant of peace, and will [illegible] well safely in the wilderness, and sleep in the woods."—Ezekiel, 34, 25.

Ezekiel's mission now became a new one. He was no longer to cast down, but to build up. The calamity had fallen, the penalty of sin had been paid. Now he must rescue the survivors from despair. He must show them the new light of hope and comfort, the promise of restoration, of the coming of the Messiah, to the latter portion of Ezekiel's book here, like that of most of the prophets, to thoughts of joy. Storm passes away in sunshine. "I will feed my flock, and I will cause them to lie down, saith the Lord God.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment."

Thus we come to the promise that all evil shall be needed out of God's kingdom. The world, the flesh, and the devil shall comprehend no more. "Therefore will I [illegible] judge between cattle and cattle.

"And I will set up one shepherd over them, and he [illegible] feed them, and he shall be their shepherd."

Messiah Cleanseth the Land

FROM AN ITALIAN PRINT OF THE MIDDLE AGES.

✠

"And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."—Ezekiel, 34, 25.

EZEKIEL'S mission now became a new one. He was no longer to cast down, but to build up. The calamity had fallen, the penalty of sin had been paid. Now he must rescue the survivors from despair. He must show them the new light of hope and comfort, the promise of restoration, of the coming of the Messiah. So the latter portion of Ezekiel's book turns, like that of most of the prophets, to thoughts of joy. Storm passes away in sunshine. "I will feed my flock, and I will cause them to lie down, saith the Lord God.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment."

Thus we come to the promise that all evil shall be weeded out of God's kingdom. The world, the flesh, and the devil shall tempt men no more. "Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd."

VIII-19

the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses, and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the Lord their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

Chapter 40

1 *The time, manner, and end of the vision.* 6 *The description of the east gate,* 20 *of the north gate,* 24 *of the south gate,* 32 *of the east gate,* 35 *and of the north gate.* 39 *Eight tables.* 44 *The chambers.* 48 *The porch of the house.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.[1]

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an handbreadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits: *and* the length of the gate, thirteen cubits.

12 The space also before the little chambers *was* one cubit *on this side,* and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

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[1]The vision that follows is among the most obscure passages of the Scriptures. The Hebrew teachers forbade it to be read by any one under thirty years of age.

Obadiah Seized by the Edomites

FROM THE SERIES OF THE PROPHETS BY MARILLIER.

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"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?"—Obadiah, 1, 3.

THE Book of Obadiah is the briefest in the Bible, consisting of only a single chapter or prophecy. Neither do we know aught of its writer, except what we can gather from the book itself. It is a prophecy against Edom, the nation adjoining Judah on the southeast, beyond the Dead Sea. Edom, says Obadiah, had rejoiced over Jerusalem's downfall, and, attacking the fugitives who fled from the disaster, had plundered them and slain many in their helplessness.

From this we judge that Obadiah was himself a Hebrew of the exiles, a lesser contemporary of Jeremiah and Ezekiel. Perhaps he was one of those who escaped from the flaming ruins of Jerusalem, and found little shelter among her vindictive neighbors. Therefore he tells with bitterness of the punishment that is to fall upon Edom, his words having much in common with the similar prophecy by Jeremiah (chapter 49).

Even the brief vision of Obadiah looks beyond the temporary disaster and is harmonized with the other prophets by predicting the restoration which is to follow. In his last verse he cries, "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

VIII-24

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows *were* round about inward: and upon *each* post *were* palm trees.

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures:

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the outer court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures:

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin offering and the trespass offering.

40 And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices.*

42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

Chapter 41

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other.*

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door.*

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

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PRINTING OF THE SISTINE CHAPEL.

"Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science."—Daniel, i. 4.

DANIEL was a Hebrew of the exile, a youth of noble birth carried away, as was Ezekiel, among the first band of unhappy captives dragged [illegible] [illegible] Jehoiakim [illegible] [illegible] a [illegible] [illegible] [illegible]

Daniel Gathers Learning

BY MICHELANGELO. FROM THE CELEBRATED CEILING OF THE SISTINE CHAPEL.

✠

"Children in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science."—Daniel, 1, 4.

DANIEL was a Hebrew of the exile, a youth of noble birth carried away, as was Ezekiel, among the first band of unhappy captives dragged from Jerusalem by the conquering Nebuchadnezzar. The fate and career of Daniel were, however, wholly different from those of the older captives. Indeed Daniel was never a leader of his people in the same sense as were Ezekiel and Jeremiah. The story of Daniel is rather to be likened to that of Esther or of Jonah. He dwelt among foreigners more than among his own people and rose to eminence in the country of his captors. His mission was thus to Babylon, rather than to his countrymen; and his visions look less to the Judean future than to that of the whole world of men. Hence in the Book of Daniel we find little of the Hebraic atmosphere, though much of the religious. Neither does the prophet speak to us directly; his story is told as if by another hand.

The very first chapter separates him from his countrymen, describing how he and three other boys among the captives were selected for their beauty and intelligence "to stand in the king's palace," and to be taught "the learning and the tongue of the Chaldeans." Even their names were changed, Daniel being called Belteshazzar, which means protected by Bel, the chief god of Babylon.

VIII-25

Chapter 42

1 *The chambers for the priests.* 13 *The use thereof.* 19 *The measures of the outward court.*

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories.*

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories,* but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy: and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

Chapter 43

1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindered God's presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

FTERWARD he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that

Daniel in the Train of Nebuchadnezzar

BY EUGENE N. FLANDRIN, THE ITALIAN ARTIST AND ANTIQUARIAN, DIED 1876.

✠

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar."—Daniel, 1, 18.

FOR three years the four Hebrew lads studied in the palace school of Nebuchadnezzar. Daniel was their leader from the first; and from the first they distinguished themselves by loyalty to their earlier training, their race and religion. They refused to eat the meats supplied to them; for these, according to Hebraic law, were "unclean"; neither would they touch the wine. The official in charge of them feared that this would bring discredit upon him; they would look thin and pale compared to the other youths of the palace. So the officer pleaded with Daniel, till the lad, strong already in confidence in God, proposed a test. Let him and his comrades be given nothing but pulse and water during ten days, while the other lads feasted on the wine and meats. This was done; "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

After three years, Daniel and his comrades had so outstripped all the others of the school, that they were specially selected to stand before King Nebuchadnezzar. "And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

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they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests

shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

Chapter 44

1 The east gate assigned only to the prince. 4 The priests reproved for polluting of the sanctuary. 9 Idolaters incapable of the priest's office. 15 The sons of Zadok are accepted thereto. 17 Ordinances for the priests.

THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

2 Then saith the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the Levites that are gone away far from me, when Israel

went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws

and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God.

28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

30 And the first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

Chapter 45

1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the prince.* 9 *Ordinances for the prince.*

OREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on

Daniel Meditated upon the Dream

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✣

"Then was the secret revealed unto Daniel in a night vision."—Daniel, 2, 19.

DANIEL, like Joseph of old, was given wisdom as to the meaning of the dream and vision of others. [illegible] had been the so-called "magic" [illegible] which charmed Babylon [illegible] a "magician" [illegible] of hidden things [illegible] he had rose to prominence in Babylon. Nebuchadnezzar had a dream. When he woke he had forgotten its minutiae, yet he remembered that it had been [illegible] with deep importance. Therefore he sent for his magicians and his wise men and bade them discover his dream and interpret it. They cried out in amazement at the absurdity of the [illegible]! Let him tell them any dream he chose, and they would translate its meaning; but how could they explain his vision when he [illegible] it hidden!

The [illegible] wrath. Their magic he [illegible] was [illegible] magic and [illegible] than [illegible] but mere pretenders. He bade slay them all. This command included Daniel and his companions, who had learned naught of [illegible] when the soldiers came to slay them [illegible]

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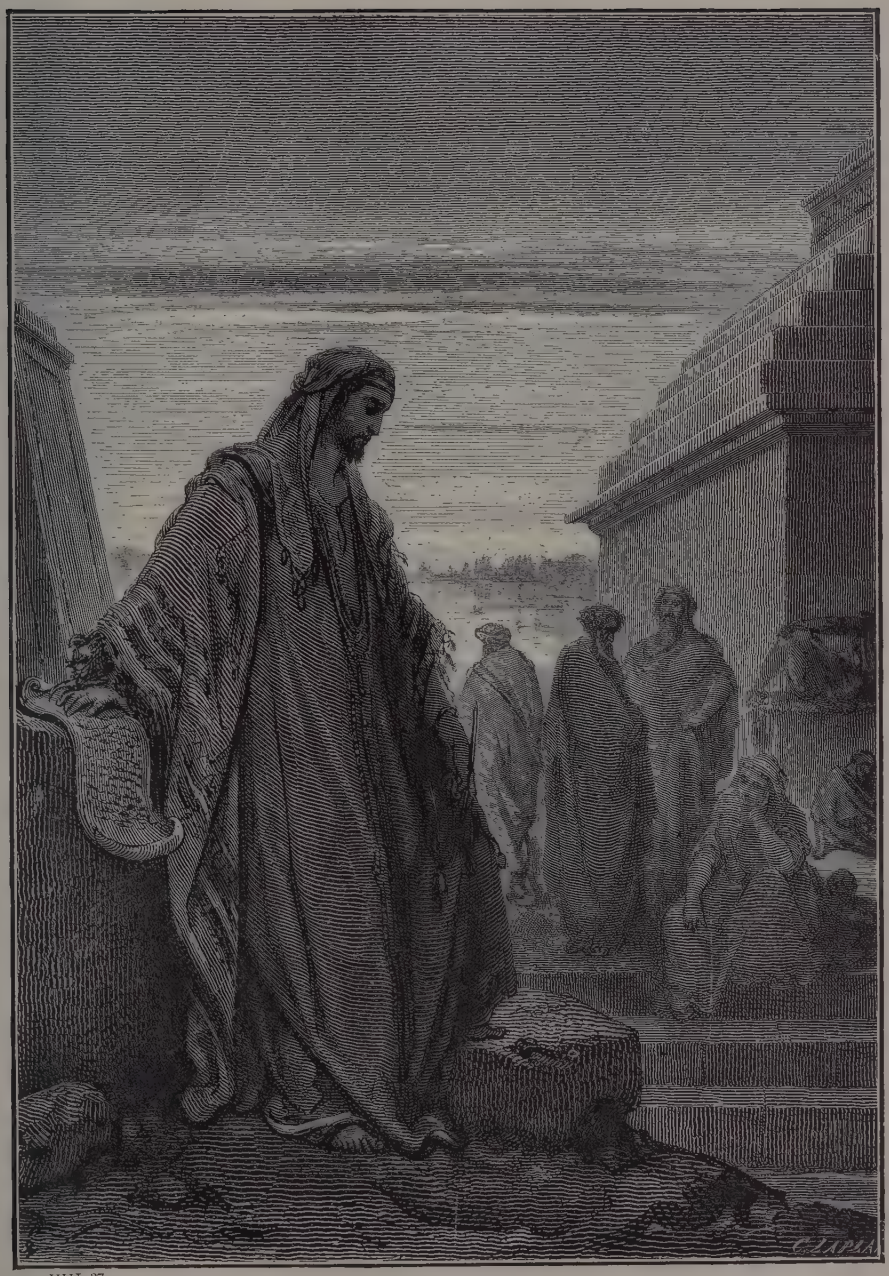
DANIEL, like Joseph of old, was given wisdom as to the meaning of the dreams and visions of others. He had learned the so-called "magic" of these foreign priests who educated him; and it was as a "magician," an interpreter of hidden things, that he first rose to prominence in Babylon. Nebuchadnezzar had a dream. When he woke he had forgotten its substance, yet he remembered that it had been fraught with deep importance. Therefore he sent for his magicians and his wise men and bade them discover his dream and interpret it. They cried out in amazement at the absurdity of the idea! Let him tell them any dream he chose, and they would translate its meaning; but how could they explain his vision while he kept it hidden!

The king was very wroth. Their magic he declared was no true magic, and they no wiser than ordinary men, but mere pretenders. He bade slay them all. This command included Daniel and his comrades, who had heard naught of the matter. But when the soldiers came to slay them, Daniel bade them wait, and going boldly to Nebuchadnezzar, protested against this injustice. Give him time to communicate with his God, and the dream might be revealed to him. So the king consented to wait, and Daniel withdrew to meditate and pray for light.



VIII-27

the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Chapter 46

1 *Ordinances for the prince in his worship,* 9 *and for the people.* 16 *An order for the prince's inheritance.* 19 *The courts for boiling and baking.*

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs, as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

Nebuchadnezzar's Vision

[illegible]

"Thou, O king, sawest, and [illegible]

A [illegible] to [illegible] and as Nebuchadnezzar listened, [illegible] the vision, and he [illegible] the young [illegible] The king had beheld a huge and [illegible] Its head was [illegible] its breast and arms [illegible] its middle parts [illegible] its legs of iron, and its feet of iron mixed with clay. A stone "cut out without hands," smote the feet of the image and broke it all to dust, while the stone "became a great mount [illegible] and filled the whole earth."

[illegible] dons which were to rule over the world. With [illegible] liness he pointed out that Nebuchadnezzar's own [illegible]

Nebuchadnezzar's Vision

FROM THE BIBLICAL SERIES BY B. PICART.

✣

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible."—Daniel, 2, 31.

AIDED by God, Daniel was enabled to unfold to the king both the forgotten dream and the meaning it embodied; and as Nebuchadnezzar listened, his memory recalled the vision, and he knew the young Hebrew spake the truth. The king had beheld a huge and terrible statue. Its head was of gold, its breast and arms of silver, its middle parts of brass, its legs of iron, and its feet of iron mixed with clay. A stone, "cut out without hands," smote the feet of the image and brake it all to dust, while the stone "became a great mountain, and filled the whole earth."

The statue, said Daniel, typified the successive kingdoms which were to rule over the world. With a courtier's readiness he pointed out that Nebuchadnezzar's own kingdom was the head of gold. Afterward should come a worser rule of silver; after that, one of brass, one of iron, and at length an evil one degenerating into worthless clay. Then should come the Messiah to sweep away all earthly kingdoms and establish God's rule instead. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

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10 And the prince in the midst of them, when they go in, shall go
n; and when they go forth, shall go forth.
11 And in the feasts and in the solemnities the meat offering shall
e an ephah to a bullock, and an ephah to a ram, and to the lambs
s he is able to give, and an hin of oil to an ephah.
12 Now when the prince shall prepare a voluntary burnt offering
r peace offerings voluntarily unto the LORD, *one* shall then open him
he gate that looketh toward the east, and he shall prepare his burnt
ffering and his peace offerings, as he did on the sabbath day: then
e shall go forth; and after his going forth *one* shall shut the gate.
13 Thou shalt daily prepare a burnt offering unto the LORD *of*
lamb of the first year without blemish: thou shalt prepare it every
norning.
14 And thou shalt prepare a meat offering for it every morning,
he sixth part of an ephah, and the third part of an hin of oil, to temper
vith the fine flour: a meat offering continually by a perpetual ordin-
nce unto the LORD.
15 Thus shall they prepare the lamb, and the meat offering, and
he oil, every morning *for* a continual burnt offering.
16 ¶ Thus saith the Lord GOD: If the prince give a gift unto any
f his sons, the inheritance thereof shall be his sons'; it *shall be* their
ossession by inheritance.
17 But if he give a gift of his inheritance to one of his servants, then
shall be his to the year of liberty; after it shall return to the prince:
ut his inheritance shall be his sons' for them.
18 Moreover the prince shall not take of the people's inheritance
y oppression, to thrust them out of their possession; *but* he shall
ive his sons inheritance out of his own possession: that my people
e not scattered every man from his possession.
19 ¶ After he brought me through the entry, which *was* at the side
f the gate, into the holy chambers of the priests, which looked toward
ne north: and, behold, there *was* a place on the two sides westward.
20 Then said he unto me, This *is* the place where the priests shall
oil the tresspass offering and the sin offering, where they shall bake
ne meat offering; that they bear *them* not out into the utter court,
o sanctify the people.
21 Then he brought me forth into the utter court, and caused me
o pass by the four corners of the court; and, behold, in every corner
f the court *there was* a court.
22 In the four corners of the court *there were* courts joined of forty
ubits long and thirty broad: these four corners *were* of one measure.
23 And *there was* a row *of building* round about in them, round
bout them four, and *it was* made with boiling places under the rows
ound about.
24 Then said he unto me, These *are* the places of them that boil,
vhere the ministers of the house shall boil the sacrifice of the people.

Chapter 47

1 *The vision of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.* 22 *The division of it by lot.*

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed: they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord God; This *shall be* the border, whereby

e shall inherit the land according to the twelve tribes of Israel: Joseph *hall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land hall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, rom the great sea, the way of Hethlon, as men go to Zedad:

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by he coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border f Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, rom the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to the waters f strife *in* Kadesh, the river to the great sea. And *this is* the south ide southward.

20 The west side also *shall be* the great sea from the border, till a nan come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of srael.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an nheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as orn in the country among the children of Israel; they shall have nheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger so-ourneth, there shall ye give *him* his inheritance, saith the Lord God.

Chapter 48

, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city and suburbs, 21 and of the prince. 30 The imensions and gates of the city.

NOW these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

The Fiery Furnace

AFTER AN ENGRAVING BY H. POOL, A DUTCH ARTIST OF THE EIGHTEENTH CENTURY.

✠

"And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace."—Daniel, 3, 20.

AFTER Daniel had thus proven his wisdom, he was made the king's chief governor over Babylon, and head of all the wise men. Daniel's three comrades were advanced by him to positions of high importance; and the next adventure deals with them, not with Daniel. King Nebuchadnezzar having built a gorgeous idol, held a ceremonial, whereat all the officials present were commanded to worship the new god. The three Hebrews, known to the Babylonians as Shadrach, Meshach and Abed-nego, refused to obey, so the king threatened to burn them to death. They answered him defiantly, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up,"

In his anger the king caused a furnace to be seven times heated, and the three Hebrews bound and cast therein. So tremendous was the heat that the men who dragged the victims forward were themselves caught by the blaze. Even as the Hebrews were hurled into the furnace, the executioners dropped dead upon the threshold.

VIII–29

21 ¶ And the residue *shall be* for the prince, on the one side and
n the other of the holy oblation, and of the possession of the city,
ver against the five and twenty thousand of the oblation toward the
ast border, and westward over against the five and twenty thousand
oward the west border, over against the portions for the prince: and
t shall be the holy oblation; and the sanctuary of the house *shall be*
n the midst thereof.
22 Moreover from the possession of the Levites, and from the
possession of the city, *being* in the midst *of that* which is the prince's,
etween the border of Judah and the border of Benjamin, shall be
or the prince.
23 As for the rest of the tribes, from the east side unto the west
ide, Benjamin *shall have* a *portion.*
24 And by the border of Benjamin, from the east side unto the
vest side, Simeon *shall have* a *portion.*
25 And by the border of Simeon, from the east side unto the west
ide, Issachar a *portion.*
26 And by the border of Issachar, from the east side unto the west
ide, Zebulun a *portion.*
27 And by the border of Zebulun, from the east side unto the west
ide, Gad a *portion.*
28 And by the border of Gad, at the south side southward, the
order shall be even from Tamar *unto* the waters of strife *in* Kadesh,
nd to the river toward the great sea.
29 This *is* the land which ye shall divide by lot unto the tribes of
srael for inheritance, and these *are* their portions, saith the Lord God.
30 ¶ And these *are* the goings out of the city on the north side, four
housand and five hundred measures.
31 And the gates of the city *shall be* after the names of the tribes
f Israel: three gates northward; one gate of Reuben, one gate of
Judah, one gate of Levi.
32 And at the east side four thousand and five hundred: and three
gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.
33 And at the south side four thousand and five hundred measures:
nd three gates; one gate of Simeon, one gate of Issachar, one gate of
Zebulun.
34 At the west side four thousand and five hundred, *with* their
hree gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
35 *It was* round about eighteen thousand *measures:* and the name
of the city from *that* day *shall be,* The Lord *is* there.

Introduction to the Book of Daniel

In the Hebrew canon, the Book of Daniel is not placed among the Prophets, but among the Hagiographa or miscellaneous sacred writings. The Greek Bible, however, and following that, the Christian Church, have placed the book of Daniel in its present position, last of the greater prophets. The book differs from most of the prophetic writings in that its first half is narrative, telling what Daniel did and what interpretation he made of the dreams of others, rather than what he himself foresaw. The second half of the book describes Daniel's own visions; but these are not warnings, teachings and prophecies directed to his countrymen, they are exact and circumstantial statements tracing the course of the history of the world, and are intended to encourage his fellows to hold fast to their Jewish religion.

The man Daniel is mentioned by Ezekiel as a Hebrew celebrated for his piety. According to the account in the present book, Daniel was a contemporary of Jeremiah and Ezekiel, though younger than either. He was a child who was carried away from Jerusalem by Nebuchadnezzar among his earliest captives, and who rose to be the chief magician and afterward the chief counsellor not only of Nebuchadnezzar but of some of his successors, continuing to live until the period of the return of the first caravan of Hebrews to Jerusalem.

The peculiar character of the book of Daniel has led scholars to vary widely in their opinions of its origin. The book, in the earliest form in which we possess it, is written partly in Hebrew, partly in Aramaic, the language learned by the Hebrews during their captivity in Babylon. In this combination of tongues, the work resembles the Book of Ezra and other of the post-exilic books. Some writers have regarded "Daniel" as presenting events and visions actually occurring during the Babylonian captivity, and recorded at the time, though somewhat modified and altered by editors of later date. Other writers have considered it a work of a much later period, probably the second century B. C., written partly with prophetic but mainly with religious purpose, an inspiring tale built upon the name and ancient fame of Daniel. According to this view, the early prophecies were constructed as a poet might imagine them, after some of the events had happened. This would not, however, apply to the later prophecies, which both Hebrews and Christians say refer to the coming of the Messiah and to the last days of the world.

The controversy over the book of Daniel in no way affects either its religious value or its religious beauty. The book deals more positively and circumstantially than any other in the Old Testament with the joy and glory of the Resurrection, the certainty of a life beyond the grave.

THE BOOK OF

Daniel

Chapter 1

1 *Jehoiakim's captivity.* 3 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 8 *They refusing the king's portion do prosper with pulse and water.* 17 *Their excellency in wisdom.*

N the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:[1]

7 Unto whom the prince of the eunuchs gave names: for he gave

[1]Daniel means "God is my judge;" Hananiah "Jehovah has been gracious;" Mishael "who is what God is." Azariah, "Jehovah has helped." The Babylonian name Balteshazzar means "Protect his life," Abednego probably for Abednebo, "servant of Nebo" (the Babylonian god Nabu). The meaning of the other names is unknown.

unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this manner, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.

Chapter 2

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. 10 They acknowledging their inability are judged to die. 14 Daniel obtaining some respite findeth the dream. 19 He blesseth God. 24 He staying the decree is brought to the king. 31 The dream. 36 The interpretation. 46 Daniel's advancement.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrol-

The Rescue

BY GEORGE JONES, R. A., AN ENGLISH ARTIST,
DIED 1869.

✠

"*Then Nebuchadnezzar the king was astonied, and rose* [illegible] *Daniel, 3, 24.*

THE Book of Daniel deals with miracles, with the direct intervention of God to protect His servants. When the three devoted Hebrews were cast into [illegible] its flames.

King Nebuchadnezzar gazed at them in bewilderment. Then a yet greater wonder followed. Instead of three men he saw four within the furnace; and instead of being bound these men stood free and as if at ease. The fourth man, protecting the other three, was [illegible] "like the Son of God."

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, [illegible] God, come forth, and come hither." [illegible] they were hidden, and all the spectators [illegible] were wholly unharmed [illegible] to their [illegible].

"Then Nebuchadnezzar spake, and said, [illegible] the [illegible] hath [illegible] [illegible]

The Rescue

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✠

"Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire?"—Daniel, 3, 24.

THE Book of Daniel deals with miracles, with the direct intervention of God to protect His servants. When the three devoted Hebrews were cast into that seven times heated furnace, they stood unhurt amid its flames.

King Nebuchadnezzar gazed at them in bewilderment. Then a yet greater wonder followed. Instead of three men he saw four within the furnace; and instead of being bound these men stood free and as if at ease. The fourth man, protecting the other three, was glorious to view, "like the Son of God."

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." The three did as they were bidden, and all the spectators saw that they were wholly unharmed; not even "the smell of fire" clung to their persons or their garments.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."

VIII-30

ogers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things, at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

The Madness of Nebuchadnezzar

BY GEORGES ROCHEGROSSE, THE NOTED FRENCH ARTIST, PAINTED 1886.

✠

"And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High rulets in the king of men, and giveth it to whomsoever he will."—Daniel, 4, 32.

THE fourth chapter of Daniel reads as a decree of Nebuchadnezzar proclaimed in the king's own name. It announces that a vision had come to the king, showing him a tree hewed down in the field. He had bidden Daniel interpret this, and Daniel would have avoided answering, but at length admitted that the tree stood for the king himself, stricken for his sins. A year later the judgment followed. Nebuchadnezzar was engaged in boasting of his own glory: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Suddenly God's voice spake, and all this boasted glory departed from the proud monarch. Understanding failed from his brain, and he acted as a beast acts, groveling on the ground, eating grass "as oxen," and living in the fields, "till his hairs were grown like eagles' feathers, and his nails like birds' claws." [illegible] abruptly as it had begun, the strange madness ended.

So the king [illegible] and proclaimed His greatness and His mercy throughout Babylon.

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So the king, recognizing the power of God, blessed him, and proclaimed His greatness and His mercy throughout Babylon.

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35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.[1]

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

[1]After the Babylonian empire, came the Median, then the Persian, and then the Greek.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

Chapter 3

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the image.* 13 *They, being threatened, make a good confession.* 19 *God delivereth them out of the furnace.* 26 *Nebuchadnezzar seeing the miracle blesseth God.*

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego;

these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made: *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-

nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Chapter 4

1 *Nebuchadnezzar confesseth God's kingdom,* 4 *maketh relation of his dreams, which the magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interpreteth it.* 28 *The story of the event.*

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell

Daniel Detected at Prayer

BY [illegible] ENGELHARD ILLUSTRATION.

✠

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his [illegible] [illegible], he knelled down his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel, 6, 10.

IN THE empire of the Medes and Persians erected [illegible] the [illegible] of the Babylonian monarchy, Daniel [illegible] again to have been held in high honor. There is some [illegible] in the name of the ruler of the new kingdom. [illegible] spoken of [illegible] Darius, but in the book of Esther and in other [illegible] he is called Cyrus. King Darius, to follow the form of Daniel's [illegible] the prophet as [illegible] "president" over the whole realm. This made [illegible] of the other officials jealous, so that they made a [illegible] against Daniel. Under the pretense of doing honor to Darius, they persuaded the king to proclaim a decree that for thirty days no man, under penalty of death, should make any petition to any man or god, except only to King Darius.

They knew well that Daniel would pray daily to his God, in despite of any decree that man could make. He sought to pray privately in his rooms, so that men might not see and slay him; but the conspirators were watching. The Bible does not say that they brought the king, as our artist shows him, to see Daniel's disobedience with his own eyes; but it does say that the plotters immediately betrayed Daniel to Darius.

Daniel Detected at Prayer

BY A RECENT ENGLISH ILLUSTRATOR.

✠

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel, 6, 10.

IN THE empire of the Medes and Persians erected on the ruins of the Babylonian monarchy, Daniel seems again to have been held in high honor. There is some confusion as to the name of the ruler of the new kingdom. He is spoken of here as Darius, but in the Book of Esther and in other records, he is called Cyrus. King Darius, to follow the form of Daniel's book, set the prophet as chief "president," over the whole realm. This made many of the other officials jealous, so that they made a plot against Daniel. Under the pretense of doing honor to Darius, they persuaded the king to proclaim a decree that for thirty days no man, under penalty of death, should make any petition to any man or god except only to King Darius.

They knew well that Daniel would pray daily to his God, in despite of any decree that man could make. He sought to pray privately in his rooms, so that men might not see and slay him; but the conspirators were watching. The Bible does not say that they brought the king, as our artist shows him, to see Daniel's disobedience with his own eyes; but it does say that the plotters immediately betrayed Daniel to Darius.

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me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven:

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy

it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me;

Daniel Cast to the Lions

BY ALBERT BLUM, JR., A CONTEMPORARY GERMAN ARTIST

✣

"Then the king commanded, and they brought Daniel, and cast him into the den of lions."—Daniel, 6, 16.

KING DARIUS saw at once the trap which had been [illegible] Daniel [illegible] the [illegible] objection whatever to this faithful servant's praying to God; probably he honored him the more for his fidelity. Therefore the king sought to save Daniel; but [illegible] in the Book of Esther. By "the law of the Medes and Persians," a royal decree, once issued, could not be altered [illegible] "labored till the going down of the sun to deliver him," the jealous officials united in insisting upon Daniel's death.

The king yielded perforce, yet even then not without a [illegible] should be cast into a den where wild lions were kept captive for the pleasure of the court. To Daniel himself the king [illegible] he will deliver thee." Then the prophet was cast among the savage beasts, the mouth of the den was sealed with a huge stone, and the king, going back to his palace, passed [illegible]

Daniel Cast to the Lions

BY ALBERT BAUR, JR., A CONTEMPORARY GERMAN ARTIST.

✠

"Then the king commanded, and they brought Daniel, and cast him into the den of lions."—Daniel, 6, 16.

KING DARIUS saw at once the trap which had been laid for Daniel. At heart the monarch had no objection whatever to this faithful servant's praying to God; probably he honored him the more for his fidelity. Therefore the king sought to save Daniel; but he was confronted with the same difficulty as is described in the Book of Esther. By "the law of the Medes and Persians" a royal decree, once issued, could not be altered even by the king himself. Hence, though the monarch "laboured till the going down of the sun to deliver him," the jealous officials united in insisting upon Daniel's death.

The king yielded perforce, yet even then not without a secret hope at heart. He commanded that the offender should be cast into a den where wild lions were kept captive for the pleasure of the court. To Daniel himself the king said, anxiously, "Thy god whom thou servest continually, he will deliver thee." Then the prophet was cast among the savage beasts, the mouth of the den was sealed with a huge stone, and the king, going back to his palace, passed the night in sleeplessness and fasting, praying for his valued servant.

VIII–35–By Permission of Richard Bong, Berlin.

and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.
37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

Chapter 5

Belshazzar's impious feast. 5 A handwriting, unknown to the magicians, troubleth the king. 10 At the commendation of the queen, Daniel is brought. 17 He, reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 The monarchy is translated to the Medes.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.
2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.
3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.
4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.
5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.
6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.
7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.
8 Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.
9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.
10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed:
11 There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;
12 Forasmuch as an excellent spirit, and knowledge, and under-

standing, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men* the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.
26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.
27 TEKEL; Thou art weighed in the balances, and art found wanting.
28 PERES; Thy kingdom is divided, and given to the Medes and Persians.
29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.
30 ¶ In that night was Belshazzar the king of the Chaldeans slain.
31 And Darius the Median took the kingdom, *being* about threescore and two years old.

Chapter 6

Daniel is made chief of the presidents. 4 They conspiring against him obtain an idolatrous decree. 10 Daniel accused of the breach thereof, is cast into the lions' den. 18 Daniel is saved, 24 his adversaries devoured, 25 and God magnified by a decree.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;
2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.
3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.
4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.
5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.
6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.
7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.
8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.
9 Wherefore king Darius signed the writing and the decree.
10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward

Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no degree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them,

Daniel's Great Deliverance

BY ALFRED RETHEL. THE ORIGINAL IS IN THE STATEHOUSE AT FRANKFORT.

✠

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."—Daniel, 6, 22.

"THEN the king arose very early in the morning, and went in haste unto the den of lions.

"And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

"Then said Daniel unto the king, O king, live for ever.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

"And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of the lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

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and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Chapter 7

1 Daniel's vision of four beasts. 9 Of God's kingdom. 15 The interpretatiôn thereof.

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down,[1] and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his

[1]The Revised Version reads, "I beheld till thrones were placed, and one that was ancient of days did sit," etc.

head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them:

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and

The Sealing of Daniel's Visions

[illegible]

✠

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time [illegible]

THIS fourth and last of Daniel's wondrous visions came by him "in the third year of Cyrus, king of Persia," that is, after the first entrance of the Jews had actually returned to Jerusalem, and when the prophet, a child at the time of his carrying off to Babylon, must have become a very aged man. The angel who had told him of Michael's battle for his people, also traced for the prophet much of the course of history and the clashing of empires in the future. But in the end he bade Daniel "shut up the words and seal the book"; for, said he, "many shall run to and fro, and knowledge shall be increased."

Then the prophet found himself with his companion standing by a river, across which two men called. "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" The other uplifting his hand swore it would be "for a time, times, and an half." Then the angel by Daniel's side bade the aged prophet go his way, for all his visions were sealed. So closed his book.

The Sealing of Daniel's Visions

BY W. T. THOMSON, A CONTEMPORARY AMERICAN ARTIST.

✣

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."—Daniel, 12, 9.

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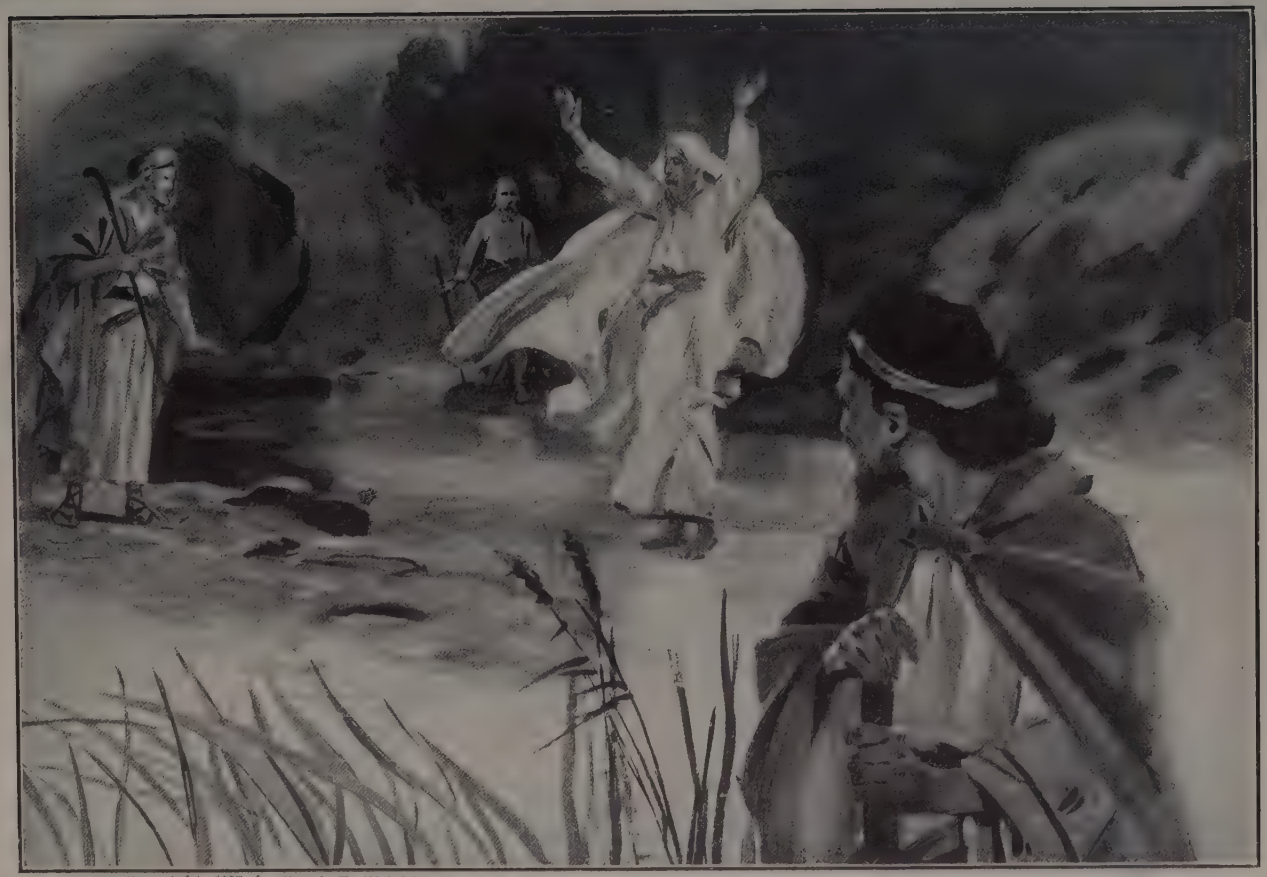

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shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Chapter 8

1 Daniel's vision of the ram and he goat. 13 The two thousand three hundred days of sacrifice. 15 Gabriel comforteth Daniel, and interpreteth the vision.

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

4 I saw the ram pushing westward and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great, *even* to the host of heaven; and it cast down

some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the princes of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And an host was given *him* against the daily *sacrifice* by reason of transgression,[1] and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be.*

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

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[1]The Revised Version reads, "And the host was given over to it together with the continual burnt offering through transgression."

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it.*

Chapter 9

1 Daniel, considering the time of the captivity, 3 maketh confession of sins, 16 and prayeth for the restoration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses, all this evil is come upon

us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, thou hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do ; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee;* for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself:[1] and the people of the prince that shall come

[1]Revised Version: "And after the three score and two weeks shall the anointed one be cut off. and shall have nothing."

Haggai Summons the People

BY JOHN S. SARGENT. FROM A COPLEY PRINT BY CURTIS AND CAMERON OF BOSTON.

✠

"*Then came the word of the Lord by Haggai the prophet,* [illegible] *Haggai, I. 2.*

HAGGAI was the earliest prophet of the first [illegible] those who dwelt in the second Jerusalem, the city rebuilt by the exiles who returned from Babylon under Zerubbabel and his successors. Both Haggai and his contemporary, Zechariah, are mentioned in the chronicle of Ezra as urging the completion of God's Temple in the restored city. They must have been among the earliest colonists returning to Judah. The new Temple had been begun at once; but so enormous was the labor it involved, and so numerous were the other needs of the colonists, that for sixteen years the house of worship remained incomplete.

At length Haggai came forward. Droughts and other evils had begun to afflict the people, and Haggai declared all these to be a punishment for their religious negligence: "because of mine house that is waste, and ye run every man unto his own house."

"And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did their work in the house of the Lord of hosts, their God."

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shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.
27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined, shall be poured upon the desolate.

Chapter 10

1 *Daniel having humbled himself seeth a vision.* 10 *Being troubled with fear he is comforted by the angel.*

IN the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.
2 In those days I Daniel was mourning three full weeks.
3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.
4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;
5 Then I lifted up my eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:
6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.
7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.
8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.
9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.
10 ¶ And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.
11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.
12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.
13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

Chapter 11

1 The overthrow of Persia by the king of Grecia. 5 Leagues and conflicts between the kings of the south and of the north. 30 The invasion and tyranny of the Romans.

ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and

Hagar Bewares the Temple's Threshold

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✦

"Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?"—Haggai, 2, 3.

[illegible] the [illegible] Haggai, the [illegible] prophet, [illegible] it was not possible [illegible] should [illegible] to the Temple of Solomon. Among the old [illegible] who had been children before the [illegible] remembered the earlier Temple. There could not [illegible] the foundations, [illegible] and [illegible] were [illegible].

[illegible] from. What [illegible] long as they [illegible] their [illegible] the [illegible] and [illegible] the [illegible] the [illegible] the [illegible].

"Is there [illegible] than of the [illegible] and [illegible] place [illegible] yet [illegible] the [illegible] of heaven."

Then [illegible] the [illegible] that [illegible] the house [illegible] [illegible] [illegible]

Haggai Promises the Temple's Grandeur

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✠

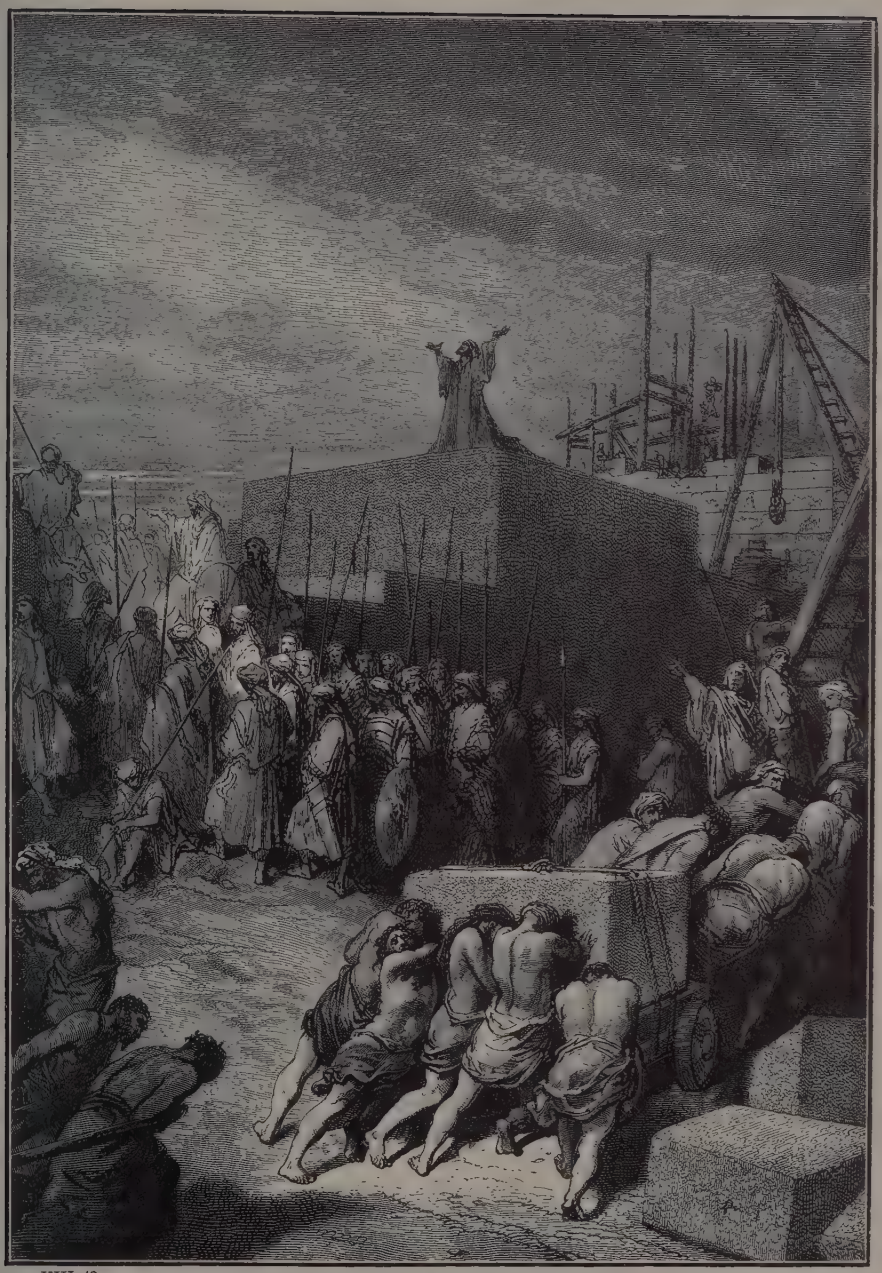
'Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?"—Haggai, 2, 3.

WITH the enthusiasm inspired by Haggai, the new Temple rose rapidly. Yet it was not possible that these impoverished colonists should erect a structure equal in size and splendor to the former Temple of Solomon. Among the colonists were some few aged folk who had been children before the exile, and who remembered the earlier Temple. These could not forbear from weeping at the contrast; even the leaders, Zerubbabel and the high-priest, were discouraged.

Haggai came forward again, to hearten them. What mattered earthly gorgeousness, he cried, so long as they strove to please the Lord. Was not He able to amend their weaknesses? Was not all the wealth of all the nations in His hands? "The silver is mine, and the gold is mine, saith the Lord of hosts.

"The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

Then Haggai assured them that the curse was lifted, that prosperity should be theirs, and God would make the house of Zerubbabel great beyond all earthly kings. Thus his brief book ends.



VIII–42

they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side,* neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea,* and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits,* and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice,* and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits.*

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak

[illegible]'s First Vision

[illegible] CONTRIBUTOR [illegible]

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[illegible] the Lord hath [illegible] to walk in and [illegible] Doctrine [illegible]

[illegible] of Haggai, began the [illegible] work a few months later, and with the [illegible]

[illegible] in the synagogue of the Temple and [illegible] [illegible] of [illegible] [illegible] place of the [illegible] and [illegible] [illegible] [illegible]

Zechariah's First Vision

BY G. WRIGHT, A CONTEMPORARY AMERICAN ARTIST.

✠

"These are they whom the Lord hath sent to walk to and fro through the earth."—Zechariah, 1, 10.

ZECHARIAH, a contemporary of Haggai, began his prophetic work a few months later, and with the same general aim, the encouragement of the people in the completion of the Temple, and the deepening of their spiritual devotion. The methods of Zechariah are, however, almost wholly different from those of the plain-spoken Haggai. Zechariah teaches, not by command and precept, but almost wholly by visions and their interpretation.

In his first vision, he tells how "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white." An angel explains to him that these are God's watchmen, and that they have found all quiet upon earth, the red horse of battle has not yet ridden forth, the tyranny of the heathen remains unbroken. Then the angel cries to God to rescue the children of Israel from their miserable subjugation; and the Lord answers that the Temple shall now be rebuilt, and that prosperity and great glory shall some day follow.

VIII 43—Copyright, 1897, by Frank E. Wright.

marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.
37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.
38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.
39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.
40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.
41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.
42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.
43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.
44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.
45 And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.[1]

Chapter 12

1 Michael shall deliver Israel from their troubles. 5 Daniel is informed of the times.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.
3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.
4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

[1]The prophecies of this chapter have sometimes been interpreted as tracing the history of Palestine through the times of Greek and Roman dominion down to that of the Saracens and finally of the Turks; that is, to the present day.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

The Minor Prophets

The Book of Hosea

(Hosea, whose book stands first among the minor prophets, though he was not, apparently, the earliest in time, was a resident of the Northern kingdom of Israel. His prophetic career falls between the years 746 and 722 B. C.; some scholars prefer the earlier, a few others the latter part of this period. He thus lived in the days of Israel's decline, and almost, if not altogether, up to the extinction of the kingdom by the Assyrians. His book is chiefly devoted to reproving his countrymen for their sins, and warning them of the destruction to come. Yet he never wholly loses hope of the future; he foretells a time when Israel shall be restored.)

Chapter 1

1 *Hosea to shew God's judgment for spiritual whoredom, taketh Gomer,* 4 *and hath by her Jezreel,* 6 *Lo-ruhamah;* 8 *and Lo-ammi.* 10 *The restoration of Judah and Israel.*

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.[1]

[1]Lo-ruhamah means "not having obtained mercy."

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.[1]

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

Chapter 2

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, Ammi; and to your sisters, Ruhamah.

2 Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

[1]Lo-ammi means "not my people."

Zechariah's Last Vision

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✣

"And I [illegible], and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass."—*Zechariah*, 6, 1.

EIGHT visions in all, pass rapidly before Zechariah. After that of the watchman on the red horse of battle, comes one of four horns, the nations oppressing Israel, which are broken by four mighty workmen. Next an angel measures the new Jerusalem, and finds it shall be boundless in size. Fourth, the high-priest Joshua is assailed by Satan, but rescued and crowned with glory by an angel. Next comes a golden candle or lamp, being fed with two streams of oil, a type of the restored Israelites upheld by the prince and the high-priest. Sixth passes a scroll of curses for evildoers. Seventh a woman, typifying the sins of Israel, is borne away to Babylon and left there.

Last of these flying visions comes one of four chariots, driven by the angels of God's vengeance. These burst forth from between "two mountains of brass." One having black horses, [illegible] to the northward as if bringing death a great [illegible]. Another follows in its track, with white [illegible] of plague and [illegible]. The third [illegible] "[illegible]" Egypt. [illegible] the remaining chariot [illegible] red horses. [illegible] from going forth. [illegible] of [illegible] vengeance [illegible]

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Zechariah's Last Vision

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✠

"And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass."—Zechariah, 6, 1.

EIGHT visions in all, pass rapidly before Zechariah. After that of the watchman on the red horse of battle, comes one of four horns, the nations oppressing Israel, which are broken by four mighty workmen. Next an angel measures the new Jerusalem, and finds it shall be boundless in size. Fourth, the high-priest Joshua is assailed by Satan, but rescued and crowned with glory by an angel. Next comes a golden candle or lamp, being fed with two streams of oil, a type of the restored Israelites upheld by the prince and the high-priest. Sixth passes a scroll of curses for evildoers. Seventh a woman, typifying the sins of Israel, is borne away to Babylon and left there.

Last of these flying visions comes one of four chariots, driven by the angels of God's vengeance. These burst forth from between "mountains of brass." One having black horses drives furiously to the northward, as if bringing death against Babylon. Another follows in its track with white horses, as of plague and starvation. The third with grisled horses turns toward "the south country," Egypt. But the remaining chariot drawn by red horses, is withheld from going forth. The time of the final vengeance is not come.

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11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali.[1]

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

Chapter 3

1 *By the expiation of an adulteress, 4 is shewed the desolation of Israel before their restoration.*

THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley:

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[1] Ishi means my husband; Baali, my master, or my husband. The name Baali is here forbidden because of its heathen connotation.

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Chapter 4

1 God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.

HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 ¶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

The Messiah Promised

FROM THE LUTHER BIBLE, PRINTED AT WITTENBERG.
ABOUT 1550.

✠

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zechariah, 9, 9.

AFTER his visions, Zechariah gives to his countrymen words of advice as to their religious observances, and of encouragement in their building. The latter part of his book then turns to prophecy of the future in words and visions vague and confused and difficult of understanding. Perhaps, indeed, the final chapters are fragmentary additions, garnered from other prophets than Zechariah.

These passages deal chiefly with the Messiah, His gentleness and splendor. In all humility shall He pass among His people; yet "His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Also we find here the tragic passage which seems to foreshadow the agony of Christ and the treachery of Judas. "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

The Messiah Promised

FROM THE LUTHER BIBLE, PRINTED AT WITTENBERG ABOUT 1550.

✠

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zechariah, 9, 9.

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"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

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14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye.[1]

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

Chapter 5

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins,* 15 *until they repent*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make slaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke; among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

[1]Revised Version, "Her rulers dearly love shame."

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him.*

15 ¶ I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Chapter 6

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets: I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

Chapter 7

1 *A reproof of manifold sins.* 11 *God's wrath against them for their hypocrisy*

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth without.

2 And they consider not in their hearts *that* I remember all their wickedness; now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen; *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

Chapter 8

1. 12 *Destruction is threatened for their impiety, 5 and idolatry.*

SET the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

13 They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Chapter 9

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of destruction; Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

Joel Prophet's Repentance

FROM THE BIBLICAL SERIES BY B. [illegible]

✣

"He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white."—Joel, I. [illegible]

OF THE prophet Joel we know nothing neither of his life, nor of the period of his book. Unless he mentions the Greek mercenaries as buying Hebrew slaves, a custom that suggests a late date for the writing, but this is indefinite; and, while recent scholars in line to think of Joel as the last of all the prophets, others have recorded him as among the earliest. His book speaks of a terrible plague of insects, which has reduced the land almost to starvation. What one visitation had spared, the next had taken. To "palmerworms" had succeeded locusts, to these "cankerworms," and to these caterpillars. Thus, cries Joel, is a fitting punishment for the sins of the people; and he urges them to repentance.

Glad yourselves, and lament, ye priests, howl, ye ministers of the altar; come lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord!

Joel Preacheth Repentance

FROM THE BIBLICAL SERIES BY B. PICART.

✠

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"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord."

VIII–46

7 The days of visitation are come, the days of recompence are come; Israel shall know *it:* the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left:* yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

15 All their wickedness *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

Chapter 10

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* an empty vine, he bringeth forth fruit unto himself; according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel shall be destroyed: the thorn and the thistle shall come up on their altars: and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity: ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

Chapter 11

1 *The ingratitude of Israel unto God for his benefits.* 5 *His judgment.* 8 *God's mercy toward them.*

WHEN Israel *was* a child, then I loved him, and called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them,* because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him.*

Joel's "Day of the Lord"

BY PETER VON CORNELIUS, THE GERMAN PAINTER, DIED 1867. THIS, HIS MASTERWORK, WAS PAINTED IN THE LUDWIGS KIRCHE, MUNICH, 1839.

✠

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloom, a day of the clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever like them, neither shall be any more after them, even to the years of many generations." This mighty army shall assail Jerusalem. "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Then God will protect His own. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

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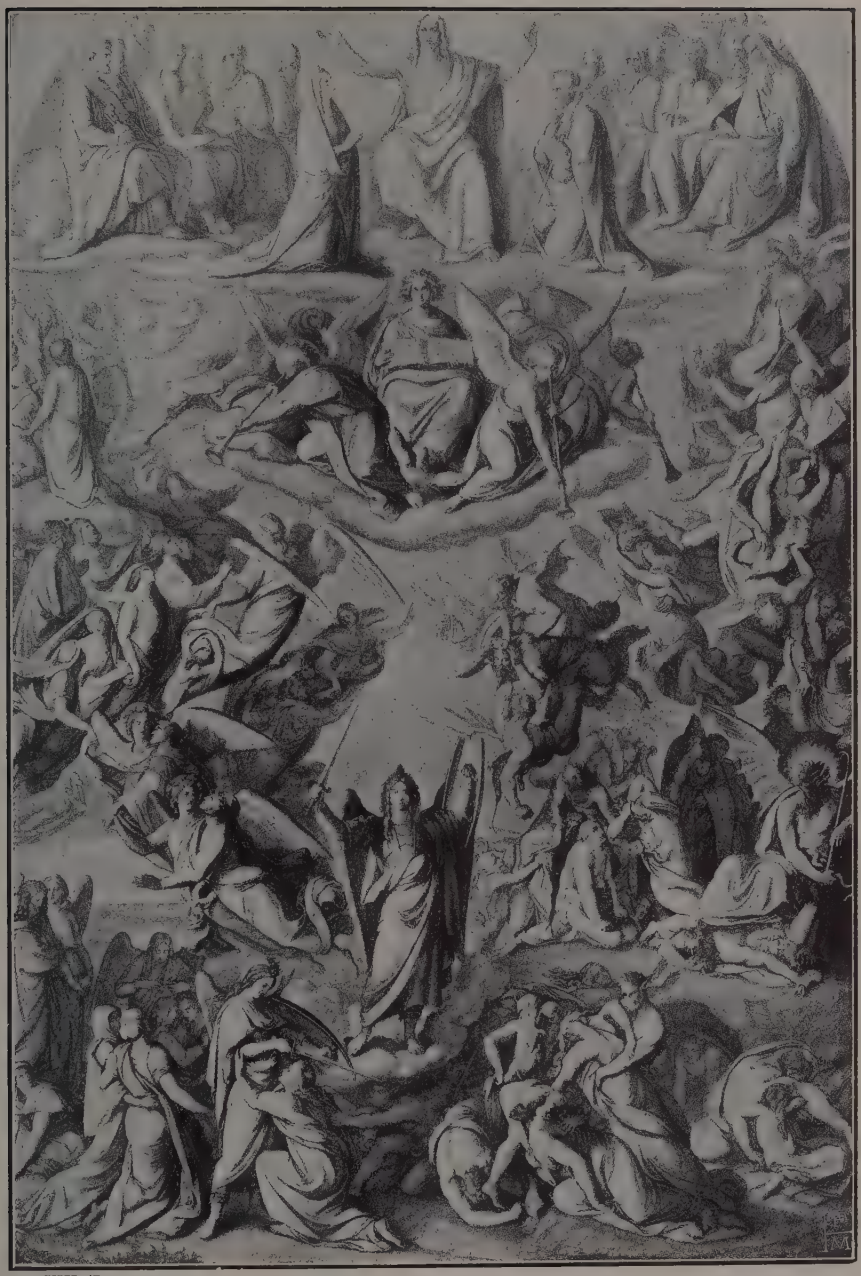
"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Joel, 3, 14.

TURNING from the immediate visitation of the insects, Joel proclaims the greater wrath to come. There is to be a day of terrible judgment, "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." This mighty enemy shall assail Israel. "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." But God will protect His own. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."



VIII-47

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? *how* shall I make thee as Hadmah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

Chapter 12

1 A reproof of Ephraim, Judah, and Jacob. 3 By former favours he exhorteth to repentance. 7 Ephraim's sins provoke God.

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.

13 And by a prophet the LORD brought Israel out of Egypt, and
by a prophet was he preserved.
14 Ephraim provoked *him* to anger most bitterly: therefore shall
he leave his blood upon him, and his reproach shall his Lord return
unto him.

Chapter 13

1 Ephraim's glory, by reason of idolatry, vanisheth. 5 God's anger for their unkindness. 9 A promise of God's mercy. 15 A judgment for rebellion.

WHEN Ephraim spake trembling, he exalted himself in Israel;
but when he offended in Baal, he died.
2 And now they sin more and more, and have made them
molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let
the men that sacrifice kiss the calves.
3 Therefore they shall be as the morning cloud, and as the early
dew that passeth away, as the chaff *that* is driven with the whirlwind
out of the floor, and as the smoke out of the chimney.
4 Yet I *am* the LORD thy God from the land of Egypt, and thou
shalt know no god but me: for *there is* no saviour beside me.
5 ¶ I did know thee in the wilderness, in the land of great drought.
6 According to their pasture, so were they filled; they were filled,
and their heart was exalted; therefore have they forgotten me.
7 Therefore I will be unto them as a lion: as a leopard by the way
will I observe *them:*
8 I will meet them as a bear *that is* bereaved *of her whelps,* and
will rend the caul of their heart, and there will I devour them like a
lion: the wild beast shall tear them.
9 ¶ O Israel, thou hast destroyed thyself; but in me *is* thine help.
10 I will be thy king: where *is any other* that may save thee in all
thy cities? and thy judges of whom thou saidst, Give me a king and
princes?
11 I gave thee a king in mine anger, and took *him* away in my wrath.
12 The iniquity of Ephraim *is* bound up; his sin *is* hid.
13 The sorrows of a travailing woman shall come upon him: he
is an unwise son; for he should not stay long in *the place of* the breaking forth of children.
14 I will ramson them from the power of the grave; I will redeem
them from death: O death, I will be thy plagues; O grave, I will be
thy destruction: repentance shall be hid from mine eyes.
15 ¶ Though he be fruitful among *his* brethren, an east wind shall
come, the wind of the LORD shall come up from the wilderness, and
his spring shall become dry, and his fountain shall be dried up: he
shall spoil the treasure of all pleasant vessels.
16 Samaria shall become desolate; for she hath rebelled against
her God: they shall fall by the sword: their infants shall be dashed
in pieces, and their women with child shall be ripped up.

Chapter 14

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

The Book of Joel

(The Book of Joel gives no definite announcement and no positive indication as to the period when its prophecies were delivered. We are thus thrown entirely on conjecture. Joel certainly dwelt in Judah, and there protested to his countrymen against their sins. Taking advantage apparently of one of those terrible and not infrequent devastations of the land by a huge host of locusts, he warned his people of worse punishments to come. He has sometimes been placed among the earliest prophets as an older contemporary of Amos, Hosea and Isaiah; but his complete silence as to the kingdom of Israel on the one hand, or any world-threatening empire like Assyria or Babylon upon the other, his ignoring of Judah's kings and of her idol-worship, these and other suggestions have led most modern scholars to regard Joel as living after the exile, and probably after the complete re-establishment of Judah as a priestly state, that is, about the year 400 B. C. This conjecture makes him, in date, the last of all the prophets, not even excepting Malachi.)

Chapter 1

1 *Joel, declaring sundry judgments of God, exhorteth to observe them,* 8 *and to mourn.* 14 *He prescribeth a fast for complaint.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

15 Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea,* joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

The Contest of the Three Guardsmen

AFTER A DRAWING BY ARTHUR B. HOUGHTON, AN ENGLISH ARTIST, DIED 1875.

✠

"And he said unto them, Declare unto us your mind concerning the writings."—I. Esdras, 3, 17.

ONE interesting story which appears for the first time in the apocryphal Book of Esdras is that of the contest among the three young guardsmen at the Persian court. This introduces Zerubbabel the Jewish prince of the house of David, who led his compatriots back to Jerusalem. It is a peculiarly oriental tale. Three youths, traditionally three Jews, were guarding King Darius while he slept. They agreed to write each a wise saying on the subject of "strength," and then to ask the king to decide which had written best.

Naturally each of the contestants had an eye to the tastes of their selected judge. The first, knowing Darius as a reckless carouser, wrote, "Wine is the strongest." This text he upheld before king and court. The second wrote, "The king is strongest." But the third, who was Zerubbabel, wrote, "Women are strongest: But above all things truth beareth away the victory." In his argument, he pictured even the mighty Darius as yielding to his women's coaxing. Then in a noble apostrophe, he described truth as conquering women, wine and king.

"And with that he held his peace. And all the people then shouted and said, Great is truth, and mighty above all things."

VIII-52

Chapter 2

1 He sheweth unto Zion the terribleness of God's judgment. 12 He exhorteth to repentance, 15 prescribeth a fast, 18 promiseth a blessing thereon. 21 He comforteth Zion with present, 28 and future blessings.

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.[1]

7 They shall run like mighty men: they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the

[1]The Revised Version reads, "At their presence the peoples are in anguish: all faces are waxed pale."

elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.[1]

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

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[1]This verse and the opening of the next are told in the Hebrew not as a prophetic future, but as a narrative past. The Revised Version renders this, "Then was the Lord jealous," etc. "And the Lord answered," etc.

Zerubbabel Pleads for Jerusalem

FROM THE BIBLICAL SERIES BY C. F. MARILLIER.

✠

"Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem." — I. Esdras, 1. 41.

AS A REWARD for his wise saying and wise defense of it, Zerubbabel was highly honored by King Darius, and was promised any gift he might choose to name. Refusing all exaltation for himself, the young descendant of David asked only that the king should fulfill a promise already made to permit the Jews to return to Jerusalem, and aid them in rebuilding the ruined city.

Darius deeply impressed, proceeded to accomplish his vow in the fullest fashion. He proclaimed a royal edict not only ordering his soldiers to protect the Jews upon their long journey, but bidding his governors supply rich woods and many workmen for the rebuilding of the city. He restored to the Jews all their lands, released them from all tribute, and promised them a huge yearly sum from his treasury to aid in rebuilding the temple. That these promises were not wholly kept we know from the Book of Ezra, but the work was at least begun; and the rejoicing Zerubbabel going forth from the monarch's presence, "lifted up his face to heaven" in thanks, uttering a noble prayer of praise, which the Book of Esdras preserves. It opens, "From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant."

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"Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem."—I. Esdras, 4, 43

AS A REWARD for his wise saying and wise defense of it, Zerubbabel was highly honored by King Darius, and was promised any gift he might choose to name. Refusing all exaltation for himself, the young descendant of David asked only that the king should fulfill a promise already made, to permit the Jews to return to Jerusalem, and aid them in rebuilding the ruined city.

Darius, deeply impressed, proceeded to accomplish his vow in the fullest fashion. He proclaimed a royal edict not only ordering his soldiers to protect the Jews upon their long journey, but bidding his governors supply rich woods and many workmen for the rebuilding of the city. He restored to the Jews all their lands, released them from all tribute, and promised them a huge yearly sum from his treasury to aid in rebuilding the temple. That these promises were not wholly kept we know from the Book of Ezra; but the work was at least begun; and the rejoicing Zerubbabel going forth from the monarch's presence, "lifted up his face to heaven" in thanks, uttering a noble prayer of praise, which the Book of Esdras preserves. It opens, "From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant."

VIII-53

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Chapter 3

1 God's judgments against the enemies of his people. 9 God will be known in his judgment. 18 His blessing upon the church.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it.*

9 ¶ Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from

Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.

The Book of Amos

(Amos was among the earliest of the prophets, a native of Judah, but preaching mainly in Israel in the sumptuous and evil days of Jeroboam II. He was thus a contemporary of Hosea and Isaiah. His book, before prophecying against Israel, threatens the other, surrounding nations for their wickedness. Amos tells also of his own experiences at Bethel in Israel. A description of a vision of the restoration of the house of David and the splendor of the future concludes his book. The style of Amos is simple but vigorous. He was not, he tells us, a regularly trained preacher, but a shepherd, a herdsman, to whom came the summons of the Lord, that he should prophesy.)

Chapter 1

1 *Amos sheweth God's judgment upon Syria,* 6 *upon the Philistines,* 9 *upon Tyrus,* 11 *upon Edom,* 13 *upon Ammon.*

THE words of Amos, who was among the herdmen of Tekoa,[1] which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem: and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD: For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of Gaza, and

[1]Tekoa was a town of Judah, about a dozen miles south of Jerusalem.

for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom:
7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:
8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.
9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:
10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.
11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:
12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.
13 ¶ Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:
14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:
15 And their king shall go into captivity, he and his princes together, saith the LORD.

Chapter 2

1 *God's wrath against Moab,* 4 *upon Judah,* 6 *and upon Israel.* 9 *God complaineth of their unthankfulness.*

THUS saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime:
2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:
3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.
4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palace of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their god.

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.

Chapter 3

1 The necessity of God's judgment against Israel. 9 The publication of it, with the causes thereof.

EAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city and the LORD hath not done *it?*

The Good Deeds of Tobit

BY MEEMSKERCK, A DUTCH ENGRAVER OF THE SIXTEENTH CENTURY.

✠

"And if I saw any of my nation dead, or cast about the walls of Nineve I buried him." —Tobit, I. 17.

THE Book of Tobit is the most extravagant of the apocryphal writings. In it angels and demons appear, not as visionary messengers, but as actual dwellers among men, interposing in the daily avocations, for good or evil, slaying or protecting. Moreover the book tells a vigorous interesting story, approaching to folk lore or fairy tale in style and form. It is a popular work, widespread, and ancient, dating back to probably the second century B.C.

The story is of the trials of the good Hebrew, Tobit, and his rescue from adversity through the adventures of his young son Tobias, guided by the angel Raphael. Tobit was an Israelite of the tribe of Naphtali, carried captive to Assyria at the time of the downfall of the northern kingdom. He alone of all the people of the North remained true to the ancient faith of Jerusalem. His piety made him noted even among his captors, and he rose to high rank and wealth in Nineveh. Amid all his activities he never forgot his countrymen, aiding them by gifts of money and especially by burying those who were slain by the Assyrian king. This so angered the monarch that Tobit, despite his high favor, was severely punished. Yet the noble Hebrew persisted in performing what he believed to be his duty, he continued his burial of the monarch's victims, but did the work secretly by night.

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V.II-55

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.
8 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?
9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.
10 For they know not to do right, saith the Lord, who store up violence and robbery in their palaces.
11 Therefore thus saith the Lord God; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.
12 Thus saith the Lord; as the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch.
13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,
14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.
15 And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

Chapter 4

1 *He reproveth Israel for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.
2 The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your prosperity with fishhooks.
3 And ye shall go out at the breaches, every *cow at that which is* before her; and ye shall cast *them* into the palace, saith the Lord.[1]
4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years:
5 And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.
6 ¶ And I also have given you cleanness of teeth in all your cities,

[1]This verse varies widely in different ancient texts of the Bible. The Revised Version has adopted, "And ye shall go out at the breaches, every one straight before her; and ye shall cast yourselves into Harmon, saith the Lord."

and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them:* yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

Chapter 5

1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth.

Tobit Bibs Tobias Book by

BY FRITZ VON CUBY, THE GERMAN ARTIST WHO PAINTS BIBLICAL CHARACTERS IN MODERN COSTUMES.

✠

"And when his son had prepared all things for the journey, his father said, Go thou with this man, and God which dwelleth in Heaven, prosper your journey." —Tobit, 5, 16.

AFFECTING misfortune was in store for the good Tobit. By the Hebrew law he who handles the dead becomes for a period "unclean", so Tobit after his labors of burial might not immediately return to sleep within his house. Lying one night in the open courtyard he was blinded by the dropping of dirt-dust into his eyes. In his helplessness, he then sank into extreme poverty; his aged wife was compelled to support him, and "did take women's works to do." Stricken by calamity as once Job had been, Tobit longed, as Job had longed, for death; but Tobit never lost his faith in God.

In his misery, Tobit bethought him of a debt owed by a friend in a distant city. As the troublous times made travel almost impossible, the debt had remained unpaid for years. Tobit resolved to send his only son Tobias to collect it, bidding him hire a man to accompany him as guide and protector. Now God having heard the prayers which Tobit and his aged wife upraised for their son's safety, sent the angel Raphael in the guise of a man to be hired as the protector of Tobias. The two set out after Tobit had blessed his son and counselled him most nobly, while the distracted mother wept and lamented over her boy. The travellers were accompanied by Tobias' little dog, which forms an odd figure in a profess-ally Hebrew tale, for the dog was regarded by the Jews as an unclean animal.

VIII-56

Tobit Bids Tobias Good-by

BY FRITZ VON UHDE, THE GERMAN ARTIST WHO PAINTS BIBLICAL CHARACTERS IN MODERN COSTUMES.

✠

"And when his son had prepared all things for the journey, his father said, Go thou with this man, and God which dwelleth in Heaven, prosper your journey."—Tobit, 5, 16.

A FURTHER misfortune was in store for the good Tobit. By the Hebrew law he who handles the dead becomes for a period "unclean", so Tobit after his labors of burial might not immediately return to sleep within his house. Lying one night in the open courtyard, he was blinded by the dropping of bird-dung into his eyes. In his helplessness, he then sank into extreme poverty; his aged wife was compelled to support him, and "did take women's works to do." Stricken by calamity as once Job had been, Tobit longed, as Job had longed, for death; but Tobit never lost his faith in God.

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VIII-56

8 *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right.*

13 Therefore the prudent shall keep silence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandmen to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them:* neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.
27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

Chapter 6

1 *The wantonness of Israel,* 7 *shall be plagued with desolation,* 12 *and their incorrigibleness,* 14 *shall end in affliction.*

WOE to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came?
2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?
3 Ye that put far away the evil day, and cause the seat of violence to come near;
4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;
5 That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David;
6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.
7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.
8 The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.
9 And it shall come to pass, if there remain ten men in one house, that they shall die.
10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.
11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.
12 ¶ Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:
13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?
14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

Chapter 7

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumbline is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziah's judgment.

THUS hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small.

3 The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycomore fruit:[1]

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac.

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[1]The Revised Version says "a dresser of sycamore trees."

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Chapter 8

1 By a basket of summer fruit is shewed the propinquity of Israel's end. 4 Oppression is reproved. 11 A famine of the word threatened.

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD; *there shall be* many dead bodies in every place; they shall cast *them* forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail.

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and the manner of Beersheba liveth; even they shall fall, and never rise up again.

Tobias Secures the Fish

BY ALESSANDRO FILIPPI, CALLED BOTTICELLI, THE
FLORENTINE MASTER, DIED 1515.

✠

"Then the angel said unto him, Take the fish."—Tobit, 6, 4.

THE first adventure of Tobias and his angelic protector was by a river, where a fish attempted to devour young Tobias. At Raphael's command the lad boldly seized the fish and, dragging it to shore, took possession of its liver and gall. His protector told him that the burning of the liver would drive off evil spirits, while the gall would restore sight to eyes diseased like those of his father. Singular ideas were once held as to the medical value of the crocodile's liver and gall, which make it probable that the crocodile is the "fish" here intended, but unskilled artists, not knowing this, painted Tobias' fish in such different fashion as is shown in the accompanying picture. Moreover, regarding the Archangel Raphael as being too important a spirit to go alone, they usually presented him accompanied by attendant angels.

Thus whether with a single protector or surrounded by legions of invisible spirits, Tobias proceeded in youthful heedlessness upon his route, until he reached the house of a wealthy kinsman, Raguel. Now Raguel was also a worthy follower of God's precepts; yet he or rather his daughter Sara was persecuted by a devil. God had determined to punish this wicked spirit; so as the travellers approached the house, Raphael instructed his young charge exactly how to act.

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VIII-57

Chapter 9

1 *The certainty of the desolation.* 11 *The restoring of the tabernacle of David.*

I SAW the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth: saving that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

The Book of Obadiah

(The book of Obadiah is the briefest in the Bible. Its single chapter contains two themes, first a prophecy of the destruction of the nation of Edom with circumstantial statement of the causes of this, second a prophecy of the restoration of the Hebrews. Most probably, therefore, the book was written shortly after the destruction of Jerusalem, and Obadiah belongs among the writers of the exile. Other dates have sometimes been assigned to him. As to his personality nothing whatever is known.)

1 *The destruction of Edom,* 3 *for their pride,* 10 *and for their wrong unto Jacob.* 17 *The salvation and victory of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up?

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound[1] under thee: *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men,* O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

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[1] "Wound" is altered to "snare" in the Revised Version.

Asmodeus Defeated

FROM THE SERIES BY JULIUS SCHNORR.

✠

"The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him."—Tobit, 8, 3.

WEIRD and terrifying fancies have full play in this second adventure of Tobias. We are told that Sara, Raguel's daughter, had been seven times pledged in wedlock; but each time the demon Asmodeus had slain her husband on the wedding night. Nevertheless the angel bade Tobias wed his kinswoman, telling him how he could conquer the demon. With much hesitation and lamenting Sara and her people yielded to the insistence of Tobias. The wedding ceremony was again performed over the unhappy girl, and the young couple retired. So little hope of Tobias' survival had the father, Raguel, that during the night he rose sadly to dig a grave for the rash youth.

Meanwhile, guided by the angel, Tobias burned the fish's liver, which had been preserved for this very purpose. The odor drove the demon to reveal himself and take to flight, whereon the angel pursued and conquered him. The young couple spent the remainder of the night in devoutest prayer. In the morning Raguel sent a maid to see if the bold bridegroom were still alive. She found the youthful pair in quiet sleep; whereon Raguel burst into a prayer of praise, and all the household rejoiced together that the curse was lifted from them.

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VIII-58

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

The Book of Jonah

(The prophet Jonah is mentioned in the second book of Kings (14, 25) where he is represented as a native of the northern kingdom and a contemporary of King Jeroboam II. He thus belongs with the oldest group of prophets, Amos, Hosea and Isaiah. He must, indeed, have been the earliest of them all. His mission to Nineveh would seem to belong to his early life, while his prophecying under Jeroboam represents its close. A noteworthy fact about the Book of Jonah is that it speaks of the prophet in the third person. It thus differs from all the other prophetic books, except portions of that of Daniel, in being a narrative about the prophet instead of prophecies by him. Moreover the Book of Jonah deals with only a single event of Jonah's life, his prophecy against Nineveh, and tells nothing of his other labors. Most writers have, therefore, thought that this story about the prophet was written long after his death, and is to be regarded less as history than as poetry, to be studied for its religious teaching, which belongs among the highest to which the Old Testament attained.)

Chapter 1

1 *Jonah, sent to Nineveh, fleeth to Tarshish.* 4 *He is bewrayed by a tempest,* 11 *thrown into the sea,* 17 *and swallowed by a fish.*

NOW the word of the LORD came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land.*

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Chapter 2

1 *The prayer of Jonah.* 10 *He is delivered from the fish.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.[1]

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land.*

Chapter 3

1 *Jonah, sent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from

[1]This entire prayer of Jonah is given in the Revised Version as a poetic chant.

his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

Chapter 4

1 *Jonah, repining at God's mercy,* 4 *is reproved by the type of a gourd.*

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then said the LORD, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

Tobias Cures His Father

BY LODOVICO CALORACCI, A FLEMISH ARTIST, DD D 1619.

"And he strake of the wall on his father's eyes, saying, Be of good hope, my father."—Tobit, II, 11.

THE rejoicings in the house of Raguel were continued for fourteen days, then after this gorgeous wedding feast Tobias insisted on returning to his anxiously waiting parents. The original object of his journey, the securing of the money owed his father, had been accomplished by Raphael. The angel had himself gone to the debtor's house, received the money, and returned with it and with the honest debtor to the wedding feast. Sara's people heaped further wealth upon Tobias, and besought him to remain with them forever; but he realized too well the agony his parents would endure while they had no word from him.

Indeed the delay caused by the protracted celebrations had already brought the mother of Tobias to despair, she was sure her son was dead and gave herself up to lamentation. The aged Tobit, however, even in this final trial clung firmly to his faith in God. Then one morning as his wife with straining eyes sat watching the road "toward the way for her son" she saw the travellers returning. She rushed to embrace them. Hearing the clamor the blind Tobit came stumbling to the door. At once, by Raphael's directions, Tobias rubbed his father's eyes with the gall of the fish he had captured. The application cured the blindness almost at once. "And when he saw his son he fell upon his neck."

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VIII-69

The Book of Micah

(The prophet Micah "the Morasthite" is referred to in the Book of Jeremiah (26, 18). He is not, however, the same Micah or Micaiah who is mentioned in First Kings (22, 8). The "Morasthite," author of the Book of Micah, was a Judean of the days of King Hezekiah, and thus a contemporary of Isaiah in the latter's final days. Scholars have judged from Micah's book that he lived also in the days of King Manasseh. The book divides sharply into two parts. The first five chapters describe the wickedness of Israel and the similar wickedness in Judah; the downfall of Israel is portrayed and a similar downfall predicted for Judah. A restoration is promised under the Messiah, who shall come forth from Bethlehem. The two closing chapters of the book form a sort of appendix, which may be from another hand, or may be Micah's later work. They rebuke the evil of Judah, and seem to describe the increasing wickedness under King Manasseh.)

Chapter 1

1 *Micah sheweth the wrath of God against Jacob for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.[1]

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift

[1]The Revised Version reads: "the inhabitant of Zaaman is not come forth; the wailing of Beth-ezel shall take from you the stay thereof."

beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

Chapter 2

1 *Against oppression.* 4 *A lamentation.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

WOE to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD straitened? *are* these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them: they have broken up

Judith Before Holofernes

REPRODUCED BY PERMISSION FROM "THE STORY OF THE GREATEST NATIONS."

✠

"Now when Judith came in and sat down Holofernes' heart was ravished with her."—Judith, 12, 16.

THE first Jewish city which Holofernes approached was Bethulia. The inhabitants closed the gates and defied him, so that with all his troops he settled down to begin a siege. It lasted over a month until the Bethulians, having been deprived of water, were perishing of thirst, and had almost despaired. Their leaders entreated them to hold out for yet five days more.

Then there arose Judith, a wealthy widow of the city, who had dwelt in retirement since her husband's death three years before. She was noted for both her wisdom and her beauty, hence when she sent for the leaders of the people they came eagerly to her. She rebuked them roundly that they had even so far consented toward surrender, and she promised that she and her serving maid would go forth alone from the city and save it for them. She demanded, however, that she must not be questioned as to the means she employed. Then dressing herself in all her splendor she went to the camp of Holofernes, and by her haughty bearing secured admission to the presence of the chieftain himself. He was immensely impressed by her majesty and wisdom; he was also fascinated by her beauty.

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and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

Chapter 3

1 The cruelty of the princes. 5 The falsehood of the prophets. 8 The security of them both.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?
2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;
3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.
4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.
5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.
6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God.
8 ¶ But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.
9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.
10 They build up Zion with blood, and Jerusalem with iniquity.
11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us.
12 Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Chapter 4

1 The glory, 3 peace, 8 kingdom, 11 and victory of the church.

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob;

and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

Chapter 5

1 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.*

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.[1]

[1]This is the passage pointed out to King Herod by the Jewish priests. See Matthew, 2, 6.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and feed[1] in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Chapter 6

1 *God's controversy for unkindness,* 6 *for ignorance,* 10 *for injustice,* 16 *and for idolatry.*

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

[1]The Revised Version says "feed his flock."

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?

8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD'S voice crieth unto the city, and the *man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

11 Shall I count *them* pure with the wicked balances and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

Chapter 7

1 *The church, complaining of her small number,* 3 *and the general corruption,* 5 *putteth her confidence not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises,* 16 *by confusion to her enemies,* 18 *and by his mercies.*

WOE is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit.

2 The good *man* is perished out of the earth: and *there is* none up-

The Escape of Judith

BY DOMENICO GHIRLANDAJO, THE FLORENTINE WAS-
TER, DIED 1494.

✠

"So they remain and feasther according to their custom
unto prayer." *Judith, 13, 10.*

JUDITH addressed Holofernes with a mingling of truth and falsehood which betrayed him into her hands and at the same time left her a method of escape. She told him that Bethulia could only be captured when its people angered their God by some sin. Such an offense, she said, was about to occur, and if he would let her watch and pray, she as a true servant of God would know just when the sin occurred. Then the city could be captured without loss. Holofernes, attracted equally by her beauty and her prophecy, kept her in a tent beside his own, while allowing her to go forth each night beyond the encampment to watch and pray.

Then came the result which Judith had foreseen. On the fourth night Holofernes summoned her to dine with him alone. After long feasting, he became intoxicated, and sank in a drunken stupor before her. Then Judith, praying God for aid, drew forth the great generals own huge sword and cut off his head. Putting the gory trophy into a bag, she gave it to her maid, and the two, going boldly forth from the camp as though to pray as usual, passed through the guards unchallenged, and escaped.

The Escape of Judith

BY DOMENICO GHIRLANDAJO, THE FLORENTINE MASTER, DIED 1494.

✣

"So they twain went together according to their custom unto prayer."—Judith, 13, 10.

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right among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up.

4 The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge; the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation; my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

10 Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will

subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

The Book of Nahum

(The book of the prophet Nahum is a splendid outburst of righteous indignation and prophetic denunciation against Nineveh, the great city of the Assyrians. In literary power and poetic beauty, it ranks high among the Biblical books. It must obviously have been written before the destruction of Nineveh, in 606 B. C., and after the capture of Thebes referred to in 3, 8–10. Hence it seems probable that the book dates from just a little before 606 B. C. Nothing definite is known of the prophet. The "Elkosh" associated with his name has been connected by tradition with a village in Galilee, by another tradition with a village about 24 miles north of ancient Nineveh, the modern Alkush, and by still another tradition with a village in southern Judah. The last is the most probable, for according to the internal evidence of the book Nahum seems to have been a Judean.

Chapter 1

The majesty of God in goodness to his people, and severity against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

Judith Commands the Attack

[illegible]

[illegible]

HASTENING onward to Bethulia, Judith displayed the head of Holofernes to her countrymen and told them what she had done. In a vehement speech she urged that they should hang up the head before all men upon their city walls; then with this to encourage their followers, they should prepare to attack the Assyrians.

They followed Judith's counsel. Yet she would not let them advance instantly, but marshalled them before the city gates as a threat against the enemy. There she held them waiting, till the Assyrians, having ventured into the general's tent to summon him, discovered his hideous death. A panic swept the entire army of the invaders; they fled in every direction, and the Israelites gathering from Bethulia and other cities pursued and slaughtered [illegible] Judith led her people in singing a great chant of praise.

[illegible] the battles; for among the camps in the midst of the people he hath delivered me out of the hands of them [illegible]

Judith Commands the Attack

BY A. FALDI, A CONTEMPORARY GERMAN ARTIST.

✠

"Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls."—Judith, 14, 1.

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"For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me."

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13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

Chapter 2

The fearful and victorious armies of God against Nineveh.

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab[1] shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold; for *there is* none end of the store *and* glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

[1]Huzzab seems the name of the queen.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Chapter 3

The miserable ruin of Nineveh.

WOE to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous No,[1] that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brickkiln.

[1]No-amon was the great capital of upper Egypt, called by the Greeks Thebes, destroyed by the Assyrians about fifty years before.

15 There shall the fire devour thee: the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are.*

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust:* thy people is scattered upon the mountains, and no man gathereth *them.*

19 *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

The Book of Habakkuk

(The Book of Habakkuk is brief, but deeply impressive, and full of high religious thought. It contains also a remarkable piece of poetic composition in chapter 3. Of the date or personality of the author, we have no positive knowledge. His reference to the "Chaldeans" has been made the basis of an argument that he wrote after the downfall of Assyria, but while the Chaldeans, more commonly designated Babylonians, were as yet little known in Judah, in other words about 600 B. C. Many cautious critics incline to believe that the beautiful poetic composition of praise in Habakkuk's final chapter was written not by Habakkuk himself but by another poet.)

Chapter 1

1 *Unto Habakkuk, complaining of the iniquity of the land,* 5 *is shewed the fearful vengeance by the Chaldeans.* 12 *He complaineth that vengeance should be executed by them who are far worse.*

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.[1]

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you.*

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread them-

[1]The first two chapters of this book are written as a dialogue between the prophet and God. The fifth verse begins God's response.

selves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.[1]

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

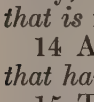
15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

Chapter 2

1 Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith. 5 The judgment upon the Chaldeans for unsatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.



I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that*

[1]The Revised Version reads, "Then shall he sweep by as a wind, and shall pass over, and be guilty: even he whose might is his god."

Esther

BY LOUVRES [illegible] CONTEMPORARY AMERICAN [illegible]

"I have [illegible] necessity; for I abhor the sign of my [illegible] which is upon my head in the days wherein I [illegible] myself."—Esther, Ph. [illegible]

AFTER the book of Judith in the Apocrypha, some those fragmentary portions of the Book of Esther which have been rejected from the more completely accepted version of the book because they are not found in the Hebrew manuscripts, but only in the Greek. These fragments are not of great importance. They include some further details about Mordecai's family and his doings, especially the vision of two dragons fighting, which he interprets as referring to his strife with Haman and to the upraising of the Jews above the Gentiles. Then there are copies of the decrees made by the Persian king for and against the Jews; and there are details of Esther's interview with the king.

Most valuable of the additions, however, are the two prayers, Mordecai's and Esther's, especially the latter. In which Esther prostrates her misery and terror, declares herself to be detested wholly to her people, and to have become queen only under necessity. "Neither had thy hand paid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham."

[illegible]

Esther

BY FOVRES G. DINGWALL, A CONTEMPORARY AMERICAN ARTIST.

✠

"Thou knowest my necessity: for I abhor the sign of my high estate, which is upon my head in the days wherein I shew myself."—Esther, 14, 16.

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which is not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou are filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

Chapter 3

1 *Habakkuk in his prayer trembleth at God's majesty.* 17 *The confidence of his faith.*

A PRAYER of Habakkuk the prophet upon Shigionoth.[1]

2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

[1] From here to the end of the chapter is given as a poetical chant in the Revised Version.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

The Wisdom of Solomon

BY P. J. DE LOUTHERBOURG, R.A., AN ENGLISH ARTIST OF THE EARLY NINETEENTH CENTURY.

"[illegible] man to be immortal, and [illegible] be an image of his own eternity."—Wisdom of Solomon, 2, 23.

THE remarkable apocryphal book entitled the Wisdom of Solomon is of established Hebrew origin and of great intellectual value. But it is of such comparatively late date that the Jews themselves do not regard it as especially inspired of God. It is a collection of wise sayings similar to those in the accepted Book of Proverbs, or as the later book has a much closer union among its verses, perhaps it might better be compared with the Book of Ecclesiastes. Indeed the name "Wisdom of Solomon" as well as the contents of the book suggests that it may have been written as a companion work to Ecclesiastes. The older book describes Solomon's search for wisdom; the later one asserts that wisdom is found.

The world of nature is appealed to in a spirit similar to that of modern science to prove that God is really all-powerful, and that history, particularly that of the Jews, has been intended for the teaching of mankind. The ultimate good in life, asserts the unknown author, consists in believing in God and following His Law exactly as laid down in the sacred books. The evil in the world is prompted by evil spirits; hence God takes good men away to an immortality beyond evil's reach.

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The Book of Zephaniah

(The Book of Zephaniah states plainly the time of its delivery and the ancestry of the prophet. Probably the Hizkiah or Hezekiah from whom this descent is traced was King Hezekiah; thus Zephaniah was a prince of Judah. His prophecies began in the reign of King Josiah, and apparently before the period of reform. He rebukes the evils of his time, and foretells the coming of a great day of the Lord's destruction, in which all the evil nations are to perish. He prophesies, however, that a fragment of the Jews shall survive, be restored from captivity, and inhabit a new Jerusalem, a happier and holier Zion.)

Chapter 1

God's severe judgment against Judah for divers sins.

THE word of the LORD which came unto Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 I will utterly consume all *things* from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the LORD, and that swear by Malcham,[1]

6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord GOD; for the day of the LORD *is* at hand; for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

[1]Malcham is the same as Milcom.

15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD; and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Chapter 2

1 *An exhortation to repentance.* 4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.*

GATHER yourselves together, yea, gather together, O nation not desired;

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will famish all the

gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, *ye shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

Chapter 3

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel,* 14 *and to rejoice for their salvation by God.*

WOE to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.[1]

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction: so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offspring.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

[1]Revised Version: "they leave nothing till the morrow."

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.
13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.
14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.
15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.
16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack.
17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.
18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.
19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.
20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

The Book of Haggai

(The three last books of the Old Testament, beginning with that of Haggai, belong to the post-exilic period, were written under the priestly government established in Jerusalem on the return from the captivity. Haggai prophecied within the first score of years after this return of the earliest caravan under Zerubbabel, or more exactly in the year 520 B. C. He spoke with a definite purpose, urging the Jews to finish the rebuilding of the temple. He declares that all the miseries encompassing them are a punishment for their not having completed this work, and assures them of a splendid future wherein the temple shall be more glorious than of old.)

Chapter 1

1 *Haggai reproveth the people for neglecting the building of the house.* 7 *He inciteth them to the building:* 12 *He promiseth God's assistance to bring them forward.*

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,
2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.
3 Then came the word of the LORD by Haggai the prophet, saying,
4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?
5 Now therefore thus saith the LORD of hosts; Consider your ways.
6 Ye have sown much, and bring in little; ye eat, but ye have not

The Book of Baruch

FROM THE SERIES BY GUSTAVE DORÉ.

✠

"For all these plagues are come upon us, which the Lord hath pronounced against us."—Baruch, 2, 7.

THE Book of Ecclesiasticus is followed in the Apocrypha by the Book of Baruch. The name refers to the scribe Baruch who was the friend and disciple of Jeremiah and who wrote out his leader's prophecies. The Apocryphal book itself states that Baruch wrote it at Babylon during the captivity, and that, by reading it aloud before an assembly of his countrymen, he roused them to repentance for their sins and led them to send help to the sufferers at Jerusalem.

The book resembles the accepted prophets of the Old Testament. It is a rhapsody, beginning with lamentations over the downfall of the people, until the writer finally cries out "Go your way, O my children, go your way: for I am left desolate. I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days." Then he turns to speak of hope and promise for the future: "The God shall lead Israel with joy in the light of his glory with the mercy and righteousness which cometh from him."

As a closing chapter to the book there is inserted a letter said to have been sent to Jeremiah to the exiles in Babylon, [illegible] their punishment.

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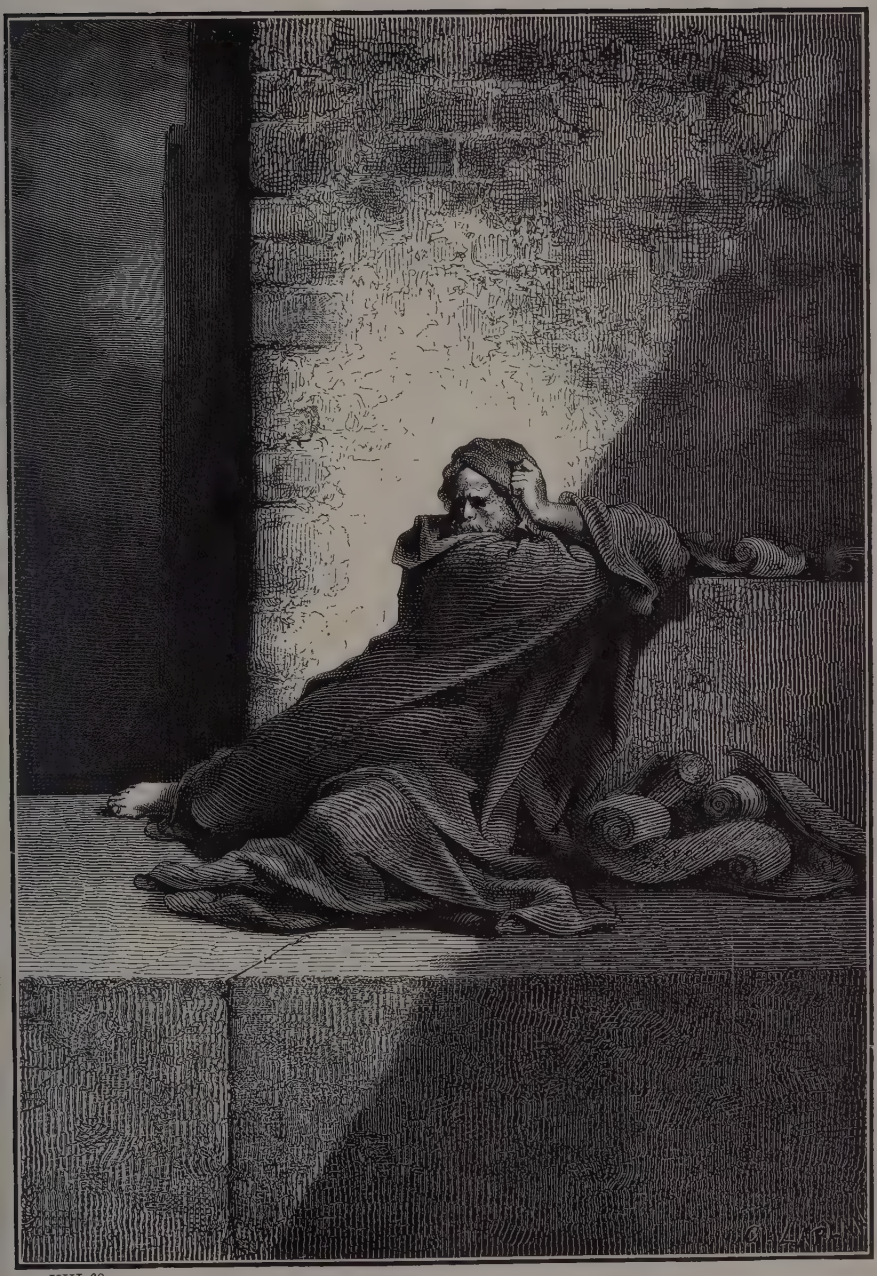

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enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

Chapter 2

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.* 10 *In the type of holy things and unclean he sheweth their sins hindered the work.* 20 *God's promise to Zerubbabel.*

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and
I will shake the heavens, and the earth, and the sea, and the dry *land;*
7 And I will shake all nations, and the desire of all nations shall
come: and I will fill this house with glory, saith the LORD of hosts.
8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.
9 The glory of this latter house shall be greater than of the former,
saith the LORD of hosts: and in this place will I give peace, saith the
LORD of hosts.
10 ¶ In the four and twentieth *day* of the ninth *month,* in the
second year of Darius, came the word of the LORD by Haggai the
prophet, saying,
11 Thus saith the LORD of hosts; Ask now the priests *concerning*
the law, saying,
12 If one bear holy flesh in the skirt of his garment, and with his
skirt do touch bread, or pottage, or wine, or oil, or any meat, shall
it be holy? And the priests answered and said, No.
13 Then said Haggai, If *one that is* unclean by a dead body touch
any of these, shall it be unclean? And the priest answered and said,
It shall be unclean.
14 Then answered Haggai, and said, So *is* this people, and so *is*
this nation before me, saith the LORD; and so *is* every work of their
hands; and that which they offer there *is* unclean.
15 And now, I pray you, consider from this day and upward, from
before a stone was laid upon a stone in the temple of the LORD:
16 Since those *days* were, when *one* came to an heap of twenty
measures, there were *but* ten: when *one* came to the pressfat for to
draw out fifty *vessels* out of the press, there were *but* twenty.
17 I smote you with blasting and with mildew and with hail in all
the labours of your hands; yet ye *turned* not to me, saith the LORD.
18 Consider now from this day and upward, from the four and
twentieth day of the ninth *month, even* from the day that the founda-
tion of the LORD'S temple was laid, consider *it.*
19 Is the seed yet in the barn? yea, as yet the vine, and the fig
tree, and the pomegranate, and the olive tree, hath not brought
forth: from this day will I bless *you.*
20 ¶ And again the word of the LORD came unto Haggai in the
four and twentieth *day* of the month, saying,
21 Speak to Zerubbabel, governor of Judah, saying, I will shake
the heavens and the earth;
22 And I will overthrow the throne of kingdoms, and I will destroy
the strength of the kingdoms of the heathen; and I will overthrow
the chariots, and those that ride in them; and the horses and their
riders shall come down, every one by the sword of his brother.
23 In that day, saith the LORD of hosts, will I take thee, O Zerub-
babel, my servant, the son of Shealtiel, saith the LORD, and will make
thee as a signet: for I have chosen thee, saith the LORD of hosts.

The Prayer of Manasses

FROM THE SERIES BY C. P. MARILLIER.

✠

"I am bound down with many iron bands."—Prayer of Manasses.

ONE of the most beautiful and impressive of the Apocrypha fragments is the prayer of Manasses. It is taken from the Second Book of Chronicles, where the history of King Manasses or Manasseh is told. He was an evil king of Judah who, after many years of idolatry and every foul form of sin, was made prisoner and carried to Babylon. In the solitude of his dungeon he repented and prayed to God for forgiveness. Being at length released and restored to his throne, he proved the earnestness of his reform by devoting his life to undoing the evil he had done.

The prayer ascribed to him tells of the wonder and power and terror of God "who hast shut up the sea deep, and sealed it by thy terrible and glorious name." Then the suppliant confesses his sins "above the number of the sands of the sea", and declares his punishment is deserved. He announces his repentance, entreating that he be not punished forever; "neither condemn me into the lower parts of the earth. For thou are the God, even the God of them that repent."

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VIII-72

The Book of Zechariah

(Zechariah was a contemporary of Haggai, apparently the younger of the two. He joined Haggai in urging the Jews to complete the rebuilding of the temple in the days of Zerubbabel. The book divides into two sections. The first eight chapters consist mainly of Zechariah's visions as to the rebuilding of the temple, the dispersal of the enemies of the Jews, and the glorious era of the Messiah. There are also some passages of priestly instruction to the people of Jerusalem. The remaining six chapters of the book do not seem to belong to the work of Zechariah. They merely follow after it, and are apparently scattered fragments of prophecy gathered from unknown authors and unknown dates.)

Chapter 1

1 *Zechariah exhorteth to repentance.* 7 *The vision of the horses.* 12 *At the prayer of the angel comfortable promises are made to Jerusalem.* 18 *The vision of the four horns, and the four carpenters.*

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

Chapter 2

1 *God, in the care of Jerusalem, sendeth to measure it.* 6 *The redemption of Zion.* 10 *The promise of God's presence.*

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me

unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Chapter 3

1 *Under the type of Joshua, the restoration of the church, and* 8 *Christ the Branch is promised.*

AND he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua, the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant, The BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Chapter 4

1 By the golden candlestick is foreshewed the good success of Zerubbabel's foundation. 11 By the two olive trees the two anointed ones.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive-branches which through the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

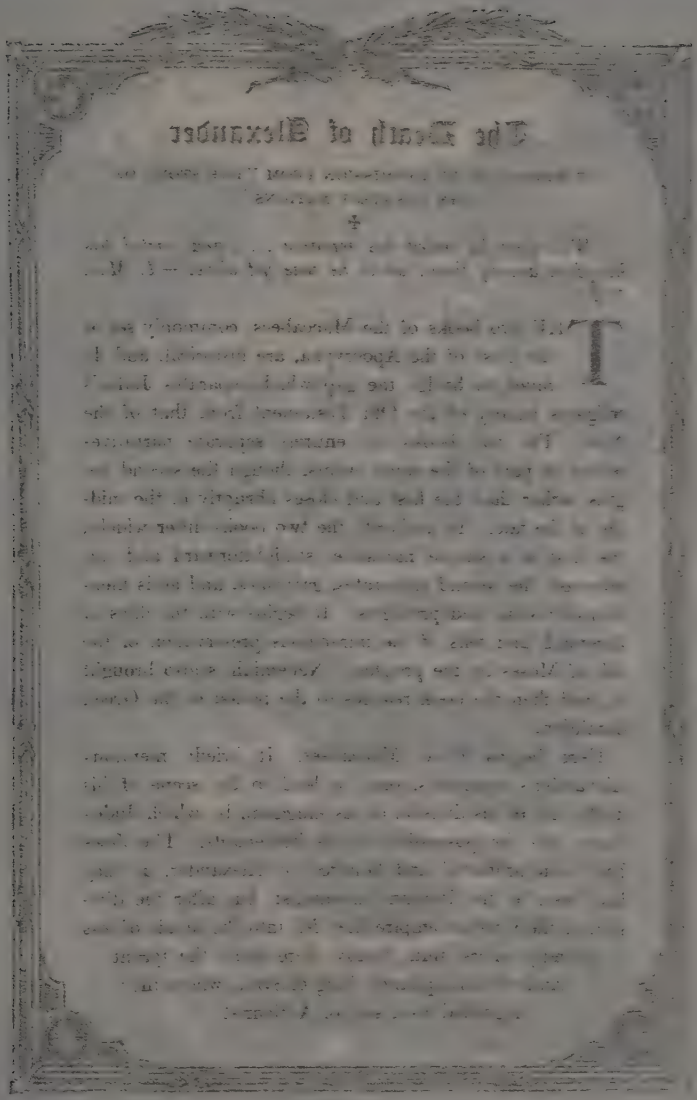
14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

Chapter 5

1 By the flying roll is shewed the curse of thieves and swearers. 5 By a woman pressed in an ephah, the final destruction of Babylon.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? and I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.



The Death of Alexander

REPRODUCED BY PERMISSION FROM "THE STORY OF THE GREATEST NATIONS."

✠

"Wherefore he called his servants . . . and parted his kingdom among them, while he was yet alive."—I. Mac. 1, 6.

THE two books of the Maccabees, commonly set at the close of the Apocrypha, are historical, and do much to bridge the gap which separates Judea's religious history of the Old Testament from that of the New. The two books are entirely separate narratives telling in part of the same events, though the second begins earlier than the first and closes abruptly in the middle of the tale. In authority the two books differ widely; the first is a simple narrative, straightforward and unadorned, the second elaborates, garnishes, and adds mention of visions and prodigies. It begins with the days of Jeremiah and tells of the miraculous preservation of the ark of Moses by the prophet. Nehemiah is also brought in, and then the book reaches to the period of the Greek dominion.

Here begins First Maccabees. It briefly mentions Alexander's conquests, only to lead to the scene of his death and of his division of his kingdom, by which Judea came into the possession of his lieutenants. The Jews had been protected and honored by Alexander, as they had been by the Persian monarchs; but after the division of the Grecian empire they fell into the hands of less friendly rulers, until finally there came the tyrant Antiochus Epiphanes, king of Syria, whom they regarded as a sort of Antichrist.

VIII-73

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Chapter 6

1 *The vision of the four chariots.* 9 *By the crowns of Joshua is shewed the temple and kingdom of Christ the Branch.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God

Chapter 7

1 *The captives enquire of fasting.* 4 *Zechariah reproveth their fasting.* 8 *Sin the cause of their captivity.*

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu,

2 When they had sent unto the house of God Sherezer and Regemmelech, and their men, to pray before the LORD.

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?[1]

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves.* and drink *for yourselves?*

7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

[1]This lamentation in the fifth month was for the destruction of Jerusalem; in the seventh month in memory of the murder of the Babylonian governor, Gedaliah, as a result of which the remnant of the Jews fled to Egypt, see Jeremiah, 40, 41.

The Vision of Heliodorus

FROM THE PAINTING BY RAPHAEL IN THE VATICAN AT ROME.

✠

'For he by the hand of God was cast down, and lay speechless without all hope of life."—II. Mac. 3, 29.

ACCORDING to the second book of Maccabees the troubles in Judea began even before Antiochus. His predecessor on the Syrian throne, having learned through a quarrel among the Jews that there was great treasure stored in their Temple at Jerusalem, sent thither his treasurer, Heliodorus, to demand that all this wealth should be surrendered to the crown. The high-priest Onias protested vehemently that this was holy money; the people cried out in despair; yet Heliodorus persisted in his mission, and, protected by his soldiers, entered the temple.

Then there came from God "a great apparition" which caused the followers of Heliodorus to faint from terror: "For there appeared unto them a horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his fore-feet."

"Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

"And Heliodorus fell suddenly unto the ground, and was compassed with great darkness." He returned thereafter to his master, leaving the treasure untouched.

VIII-74

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:
10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.
11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.
12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.
13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:
14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

Chapter 8

1 The restoration of Jerusalem. 9 They are encouraged to the building by God's favour to them. 16 Good works are required of them. Joy and enlargement are promised.

AGAIN the word of the LORD of hosts came *to me*, saying,
2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.
3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.
4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.
6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.
7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;
8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.
9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.
10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

Chapter 9

1 God defendeth his church. 9 Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom. 12 God's promises of victory and defence.

THE burden of the word of the LORD in the land of Hadrach and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.
4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.
5 Ashkelon shall see *it*, and fear, Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.
6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.
7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.
8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.
9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.
10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.
11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.
12 ¶ Turn you to the strong hold, ye prisoners of hope: even today do I declare *that* I will render double unto thee;
13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.
14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.
15 The LORD of hosts shall defend them; and they shall devour. and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.
16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.
17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

Chapter 10

1 God is to be sought unto, and not idols. 5 As he visited his flock for sin, so will he save and restore them.

ASK ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 ¶ And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the rivers shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

Chapter 11

1 The destruction of Jerusalem. 3 The elect being cared for, the rest are rejected. 10 The staves of Beauty and Bands broken by the rejection of Christ. 15 The type and curse of a foolish shepherd.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

3 ¶ *There is* a voice of the howling of the shepherds; for their

The Revolt of Mattathias

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

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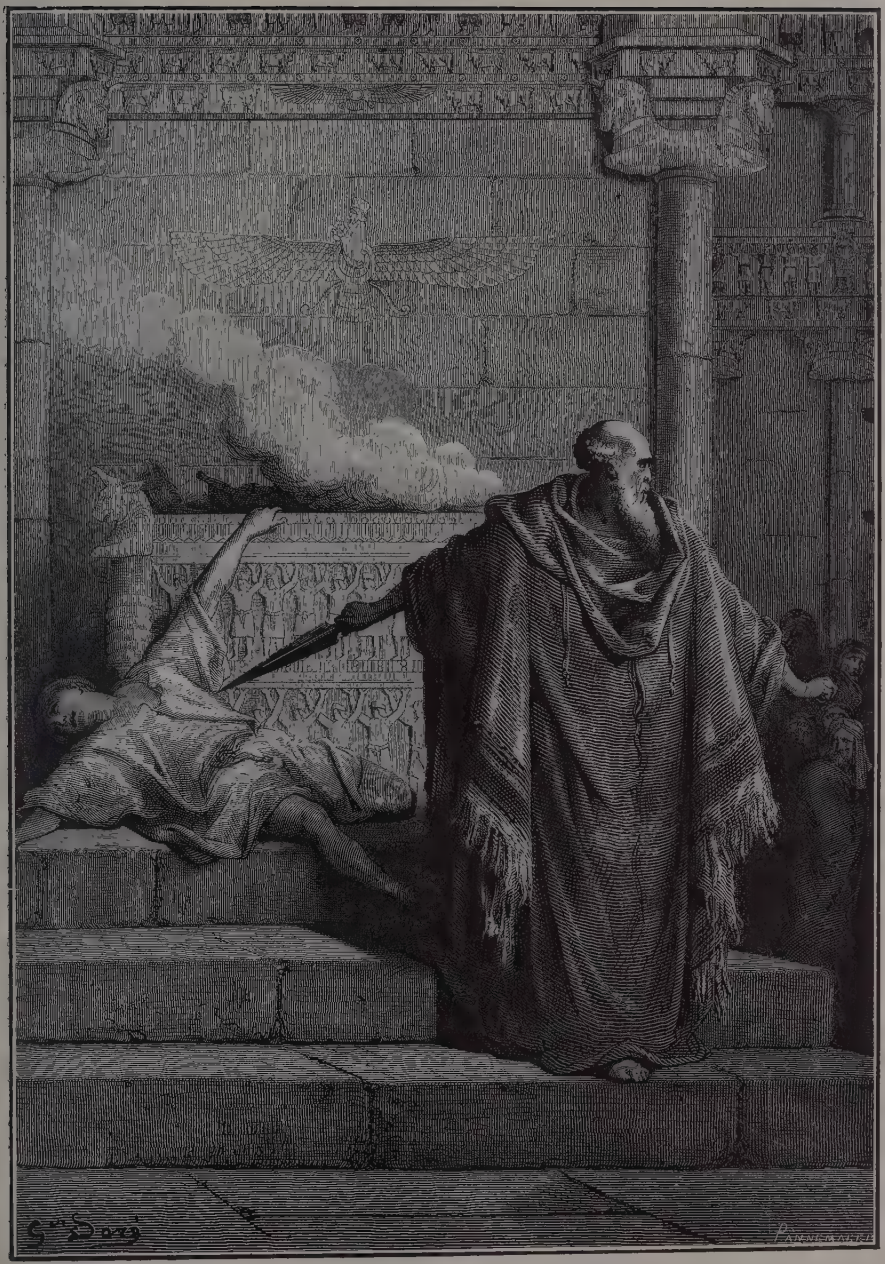
"Wherefore he ran and slew him upon the altar."—I. Mac., 2, 24.

THE next king, Antiochus, utterly trampled on the Jewish faith. The good priest Onias was removed from office, a Greek governor was put over the land with orders to stamp out entirely the religious practices of the Jews and compel them to adopt the Greek worship. A statue of Jupiter was erected in the centre of the Temple; and troops went everywhere through the land compelling the people under pain of death to eat the forbidden swine flesh and make sacrifice to Jupiter.

Naturally there was opposition; though helpless and unarmed, the Jews refused obedience. When the soldiers came to the little town of Modin they found there an aged ruler named Mattathias. They ordered the venerable chief to make sacrifice first, as an example to others. He refused, and when another Hebrew went forward to act in his place, he suddenly flared forth in rage and slew the man. He slew also the leader of the soldiers. Then, summoning his family and friends, he fled into the wilderness. Others gathered round him. The rebellion of the Maccabees was begun.



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glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;
5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them.*

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idle shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Chapter 12

1 *Jerusalem a cup of trembling to herself,* 3 *and a burdensome stone to her adversaries.* 6 *The victorious restoring of Judah.* 9 *The repentance of Jerusalem.*

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling unto all the

people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 And all families that remain, every family apart; and their wives apart.

Chapter 13

1 *The fountain of purgation for Jerusalem,* 2 *from idolatry, and false prophecy. The death of Christ, and the trial of a third part.*

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they

shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones:

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

Chapter 14

1 *The destroyers of Jerusalem destroyed.* 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 ¶ And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the LORD my God shall come, *and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.
8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.
9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.
10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-presses.
11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.
12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.
13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.
14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.
15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.
16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.
17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.
18 And if the family of Egypt go not up, and come not, that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.
19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.
20 ¶ In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.
21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

The Victor, Judas Maccabeus

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

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"Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city."—II. Mac., 10, 1.

THE heroic constancy of the Jews was not expended in vain. The aged Mattathias died of the hardships of the wilderness; but he had five sons as resolute as himself, and one of these, Judas Maccabeus, becoming the leader of the fugitives, became finally the head of a great and successful rebellion which restored the Jewish faith in Judah. It was from the fame of Judas that his entire family came to be called the Maccabees, and their war the Maccabean war.

One after another, Judas defeated the expeditions sent against him. His followers, according to the Second Book of Maccabees, were encouraged by angel visitations. King Antiochus was warring away from Syria and his viceroy Lysias had many matters in hand, so that neither of them came personally against Judas. All lesser opponents he overthrew, until at length just three years after the Temple worship had been polluted by Antiochus, it was restored by the Jews themselves amid great rejoicings. Their champion, Judas, has been ranked in history as one of the "nine worthies", the nine great warriors of ancient days.

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The Book of Malachi

(The Book of Malachi, the last in order in the Old Testament is, with the possible exception of Joel, the last of the Prophetic Books in time. It belongs to the period of Ezra and Nehemiah, the middle of the fifth century B. C. Of its author nothing is known. Even his name, Malachi, is perhaps not a proper name, but should be translated as "my messenger" *i.e.* God's, in accordance with chapter 3, 1. The first two chapters reprove the people of Judah for their foreign marriages and other sins, just such as Ezra and Nehemiah protested against. Then the last two chapters rise to fuller prophetic heights and proclaim both the coming of a day of doom and the advent of the Son of Righteousness, accompanied by the messenger who is to "prepare the way." With this promise of the approach of the New Dispensation the Old Dispensation closes.)

Chapter 1

1 *Malachi complaineth of Israel's unkindness.* 6 *Of their irreligiousness,* 12 *and profaneness.*

THE burden of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

Chapter 2

1 *He sharply reproveth the priests for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery,* 17 *and for infidelity.*

AND now, O ye priests, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he re-

gardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

Chapter 3

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them.* Return unto me, and I will return unto you, saith the LORD of hosts, But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be

meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it.*

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they* that tempt God are even delivered.

16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it:* and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

Chapter 4

1 God's judgment on the wicked, 2 and his blessing on the good. 5 He telleth of Elijah's coming and office.

OR, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

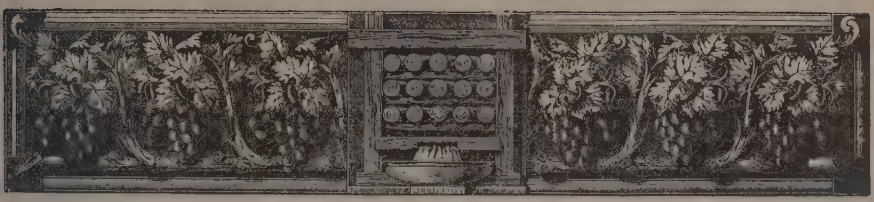
3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this,* saith the LORD of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments:

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.[1]

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

[1]This passage is referred to in St. Matthew, 11, 14 and 17, 10, where John the Baptist is declared to be the prophesied Elijah.



General Introduction to the New Testament

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THE books of the New Testament were originally written in the Greek language, during the first century following the death of Christ. The authors were the apostles or their immediate associates and successors. These wonderful books are twenty-seven in number. First and most important, the most treasured writings upon earth, are the four Gospels, four separate but harmonious accounts of the life and mission of Jesus. These books are called in the Greek the "Evangels" or messages of good tidings, a name fairly translated by our old English "Gospel," which means "good news" or perhaps "God's word." The first three of these books are known as the "synoptic" Gospels, because they have so much in common. Each tells many of the same incidents as the others, often in almost the same words. Each has however incidents unmentioned by the others, and each has its own point of view. The fourth Gospel, that of John, is markedly different though not contradictory to the other three.

After the Gospels comes a book telling of the acts of the apostles in the years following Christ's death. It forms a sort of continuation to the third Gospel, that of St. Luke. Then follow various letters written by the first great leaders of the Church to their brethren and disciples in distant lands, and this human interpretation of the meaning of the divine teacher has become a most valuable and illuminative part of our Christian faith. Last of all comes the remarkable Book of Revelation, a series of gigantic prophecies, a work similar to the Jewish apocalypses.

From the Greek origin of the New Testament arises one source of inconvenience and perplexity to those who read it for the first time

in connection with the older books of the Law and Prophets. The proper names are spelled in their Greek form, which sometimes differs widely from the Hebrew. Thus "Jesus" is in reality quite a common Hebrew name, being the same as the Joshua or Jehoshua or Hosea of the Old Testament. The Elijah of the earlier record becomes Elias in the new, Judah becomes Judas, and so onward. These difficulties are most of them avoided in the Revised Version; but only careful study can enable the reader to escape them wholly. Thus, for example, the word Christ, which has with us come to be a name bestowed exclusively upon Jesus, is in reality the Greek form of "Messiah," the Saviour so often promised by the prophets. Hence each time the disciples thus addressed or referred to Jesus they were making profession of their faith in Him.

Introduction to the Gospel of St. Matthew

The Gospel of St. Matthew has always been accepted by the Church as the work of the apostle Matthew, whose call to follow Jesus is told by himself within the book. He was a "publican" or collector of taxes under the Roman government. We have some evidence that Matthew wrote an account of Jesus in Hebrew almost immediately after the death of the Master, but this work has not been preserved. Probably the apostle composed this present Greek book thirty years later, that is, about 60 A. D. The account is undeniably that of an eyewitness of many of the scenes described.

Matthew's Gospel differs from the others chiefly in giving us more of the discourses of Jesus, such for instance as the "Sermon on the Mount," and more also of His actual words in argument, the trials of debate forced upon Him by the priesthood. It is also notable that Matthew seems writing for his own countrymen, the Jews. He refers constantly to the Old Testament. By quoting the ancient prophecies he aims to show his people that Jesus fulfills every prophetic promise, and thus is indeed the Christ, the long expected Messiah.

THE GOSPEL ACCORDING TO

St. Matthew

Chapter 1

1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.[1]

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;[2]

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

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[1]In more modern English this verse would read as the margin of the Revised Version translates, "The genealogy of Jesus Christ," etc. [2]The names throughout the New Testament being taken from the Greek, vary somewhat in spelling from their Old Testament form. Thus Judas is the same name as Judah, Roboam is King Rehoboam.

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.
18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.[1]
19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.
20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,[2]
23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.[3]
24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Chapter 2

1 *The wise men out of the east are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

OW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.
4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

[1]The Revised Version alters Holy Ghost to Holy Spirit through almost the entire Book of Saint Matthew. [2]Revised Version, "Now all this is come to pass," etc. The verse is made part of the angel's speech. [3]Isaiah 7, 14.

Christ

BY FRANZ ITTENBACH, THE DUSSELDORF MASTER, DIED 1879.

✠

"In him was life; and the life was the light of men."—John, 1, 4.

THE written record of the marvellous life of Christ has been handed down to our day by four different books, the four Gospels, each the work of a holy man who had seen somewhat of the glorious events he relates, and whose whole life and faith had been revolutionized by what he saw. There are other contemporary notices of events in Judea at the time, notices which perhaps bear some slight reference to Christ, but so vaguely that they tell us nothing. Our knowledge of the all-important, all-beautiful human life of Our God upon earth is derived wholly from these four Gospels, with such suggestions as we can gather from the other New Testament books.

The intense love of the four Evangelists for the man Jesus, shows through every line they write. Yet nowhere have they left any description of their master's personal appearance, except in the general suggestion of the profound impression which his majesty and gentleness made upon all men, even at first glance. This reserve as to the body of Jesus is perhaps a wise precaution to prevent our worshipping the mortal above the immortal, the man rather than the God. But as a result the painters of all times have drawn upon imagination for their ideal of Christ and the generally accepted picture of Him has been built up by art. It is merely the world's conception of what He might have been.

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5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,[1]

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.[2]

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

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[1]Micah 5, 2. [2]Hosea 11, 1.

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Chapter 3

1 John preacheth: his office: life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

IN those days came John the Baptist, preaching in the wilderness of Judea.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.[1]

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

[1]Isaiah 40, 3.

The Birth of John Announced

BY J. JAMES TISSOT, REPRODUCED BY PERMISSION OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

✠

"And there appeared unto him an angel of the Lord."—Luke, 1, 11.

NO TWO of the Gospels tell exactly the same incidents about Jesus, hence in the effort to gather a full knowledge of His life, it becomes necessary to combine all four accounts, grouping the events in chronological order as nearly as we can. The fullest account of the events preceding the birth of Jesus is given in the Gospel of Luke, who begins his account with the angelic annunciation of the coming of John the Baptist, the forerunner of Christ.

The promise of the advent amid the Hebrews, of a Messiah or Christ extends through all their prophetic writings. The promised **Saviour** was to rule the entire world, punish all evil doers and reward the righteous. There was also a prophecy that the Messiah was to be preceded by another teacher, only less than He, who should prepare His way. For the coming of this first teacher the Jews watched always and longingly. Yet he came unexpectedly. In the days when Augustus Caesar as Emperor of Rome was master of the civilized world, a good old priest named Zacharias, while serving in the Temple at Jerusalem, was suddenly amazed and terrified by the appearance of the angel Gabriel. The divine messenger announced to the priest that to Zacharias and his aged wife Elizabeth there was to be born a son, who should be the forerunner of the Christ, "And thou shalt call his name John."

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15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
17 And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Chapter 4

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the diseased.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.
2 And when he had fasted forty days and forty nights, he was afterward an hungred.
3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5 Then the devil taketh him up into the holy city, and setteth him on a pinacle of the temple,
6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.[1]
7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
8 Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him, and, behold, angels came and ministered unto him.
12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;
13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
14 That it might be fulfilled which was spoken by Esaias the prophet, saying,[2]
15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;
16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

[1]Psalm 91, 11, 12. [2]Isaiah, 9, 1 and 2.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he said unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan,

Chapter 5

1 *Christ beginneth his sermon in the mount:* 3 *declaring who are blessed,* 13 *who are the salt of the earth,* 14 *the light of the world, the city on an hill,* 15 *the candle:* 17 *that he came to fulfil the law.* 21 *What it is to kill,* 27 *to commit adultery,* 33 *to swear:* 38 *exhorteth to suffer wrong,* 44 *to love even our enemies,* 48 *and to labour after perfectness.*

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you,* and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his

Mary Enters the Temple

BY TITIAN, MOST CELEBRATED OF VENETIAN PAINTERS, DIED 1576.

✠

"For he hath regarded the low estate of his handmaiden."
—Luke, 1, 48.

WHILE to Elizabeth, the wife of Zacharias, was promised the glory of being the mother of the Forerunner, the yet more glorious duty of mothering the Christ Himself was destined for Mary, a young cousin of Elizabeth. It had been foretold that the Christ was to be born of the family of King David; and hence the Jews expected Him to be born a king, and watched for Him only among their leaders. But the descendants of David had been very numerous, and after the overthrow of the independence of the Judean monarchy, many of David's line had sunk to poverty and obscurity. Thus there dwelt in Nazareth, a city of Galilee, a wise and holy man named Joseph, who was of the "house of David" yet who earned his living as a carpenter. There was also the maiden, Mary, who was apparently of the "house of David", yet whose whole life had been one of poverty, though of peculiar sanctity. By the Bible we are told only that she was a cousin of Elizabeth. From other ancient sources we hear that she was also related to Joseph, and that almost from infancy she had been dedicated as a virgin to the service of God. She had been placed in the Temple, and there, under the guardianship of the priests, had spent a childhood in peace and quiet happiness.

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savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there remember est that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement;

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;[1]

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Chapter 6

1 *Christ continueth his sermon in the mount, speaking of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to be laid up,* 24 *of serving God, and mammon:* 25 *exhorteth not to be careful for worldly things:* 33 *but to seek God's kingdom.*

AKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.[2]

2 Therefore when thou doest *thine* alms, do not sound a trumpet

[1]The Revised Version omits part of this verse, making it read, "But I say unto you, Love your enemies, and pray for them that persecute you." [2]The Revised Version changes "alms" to "righteousness" in this verse.

The Espousal of Mary and Joseph

BY RAPHAEL, FROM THE ORIGINAL IN THE BRERA GALLERY, MILAN.

✠

"His mother Mary was espoused to Joseph."—Matthew, 1, 18.

ACCORDING to the religious custom, the virgins of the Temple were each betrothed to some good man, betrothed but not wedded, that they might have the protection of a husband's name without being his wife. When the time came for Mary's betrothal, she was united to Joseph, her venerable relative. The Bible, it must be remembered, does not state that Mary was a virgin of the Temple; but it does point out to us that the wedding with Joseph was only a form, and that she continued to live apart from her nominal husband. Apparently she did not even dwell in his house. She remained in maiden solitude and meditation, perhaps at the Temple, perhaps at the home of her own father, with her mother, whom tradition declares to have been also a saint, Saint Anna.

Wherever she may have been dwelling, or for whatever time, in this state of uneventful peace, there came a strange, a marvellous change over her quiet life. Six months after the angel had announced to Zacharias the coming birth of John, the same angel Gabriel came to Mary with word of the ineffable honor which should be hers.

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before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.[1]

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.[2]

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of dark-

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[1]This sentence in the Revised Version reads "Thy will be done, as in heaven, so on earth." [2]The Revised Version changes "evil" to "the evil one," and omits "For thine is the kingdom," etc.

ness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?[1]

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

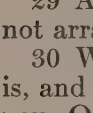
32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

Chapter 7

1 *Christ ending his sermon in the mount, reproveth rash judgment,* 6 *forbiddeth to cast holy things to dogs,* 7 *exhorteth to prayer,* 13 *to enter in at the strait gate,* 15 *to beware of false prophets,* 21 *not to be hearers, but doers of the word:* 24 *like houses builded on a rock,* 26 *and not on the sand.*



JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

[1]The American Revision alters "his stature" to "the measure of his life."

The Annunciation to Mary

BY FREDERICK SHIELDS, A CONTEMPORARY ENGLISH ARTIST.

✠

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word."—Luke, 1, 38.

SAINT LUKE'S own words best tell of the annunciation: "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed are thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God."

The divine visitant was not here received as Zacharias had met him with doubt. Mary listened with open soul and trusting joy to the news that her son was to inherit David's throne and to be called Jesus. She questioned humbly, how she, a maid, should have a son, and received that wondrous answer which lies at the root of the Christian faith: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called The Son of God."

VIII-85—Copyright, 1894, by Photographische Gesellschaft.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
10 Or if he ask a fish, will he give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore by their fruits ye shall know them.
21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and the winds

blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

Chapter 8

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that

[illegible]

[illegible]

"And she spake out [illegible] art thou among women." [illegible]

[illegible]

cousin [illegible] Where [illegible] in the southern [illegible] close to Jerusalem.

Mary, reaching [illegible] Elizabeth. At the sound the older [illegible] and profoundly stirred, was "filled [illegible] so that she cried aloud in sudden [illegible] [illegible] "And whence is this to [illegible] should come to me?"

[illegible] pinicat. It begins, "My soul [illegible] and goes on to glorify the W[illegible] poor, simple, and ignorant, [illegible] or prophetess, to be God's [illegible]

Mary Visits Elizabeth

BY LOUIS FELDMANN, A CONTEMPORARY GERMAN ARTIST.

✠

"And she spake out with a loud voice, and said, Blessed art thou among women."—Luke, 1, 42.

BEFORE leaving Mary, the angel told her also of the child which was soon to be born to her cousin Elizabeth. Mary therefore hastened to visit her cousin, that they might wonder and rejoice together. Where Elizabeth's home lay, we do not know. One tradition locates it at Hebron, the ancient city of Abraham, in the southern mountains; another places it in a village close to Jerusalem.

Mary, reaching the house, hurried in eagerly, calling to Elizabeth. At the sound the older woman was suddenly and profoundly stirred, was "filled with the Holy Ghost", so that she cried aloud in sudden ecstasy, "Blessed art thou among women." Then she humbled herself before Mary; for it was given her to know the other's destiny. "And whence is this to me, that the mother of my Lord should come to me?"

Thus encouraged and believed in, Mary burst into that beautiful chant of thanks and praise, known as the Magnificat. It begins, "My soul doth magnify the Lord", and goes on to glorify the Wisdom which had chosen her, poor, simple, and ignorant, rather than some great queen or prophetess, to be God's mother upon earth.

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were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

Chapter 9

2 Christ curing one sick with the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.[1]

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine in new bottles, and both are preserved.[2]

[1]This Matthew is the writer of the Gospel. [2]The Revised Version changes "bottles" to "wine-skins" throughout this verse.

18 ¶ While he spake these things unto them, behold, there came a
certain ruler, and worshipped him, saying, My daughter is even now
dead: but come and lay thy hand upon her, and she shall live.
19 And Jesus arose, and followed him, and *so did* his disciples.
20 ¶ And, behold, a woman, which was diseased with an issue of
blood twelve years, came behind *him*, and touched the hem of his
garment:
21 For she said within herself, If I may but touch his garment, I
shall be whole.
22 But Jesus turned him about, and when he saw her, he said,
Daughter, be of good comfort; thy faith hath made thee whole. And
the woman was made whole from that hour.
23 And when Jesus came into the ruler's house, and saw the min-
strels and the people making a noise,
24 He said unto them, Give place: for the maid is not dead, but
sleepeth. And they laughed him to scorn.
25 But when the people were put forth, he went in, and took her
by the hand, and the maid arose.
26 And the fame hereof went abroad into all that land.
27 ¶ And when Jesus departed thence, two blind men followed
him, crying, and saying, *Thou* Son of David, have mercy on us.
28 And when he was come into the house, the blind men came to
him: and Jesus saith unto them, Believe ye that I am able to do this?
They said unto him, Yea, Lord.
29 Then touched he their eyes, saying, According to your faith
be it unto you.
30 And their eyes were opened; and Jesus straitly charged them,
saying, See *that* no man know *it*.
31 But they, when they were departed, spread abroad his fame
in all that country.
32 ¶ As they went out, behold, they brought to him a dumb man
possessed with a devil.
33 And when the devil was cast out, the dumb spake: and the
multitudes marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, He casteth out devils through the prince
of the devils.
35 And Jesus went about all the cities and villages, teaching in their
synagogues, and preaching the gospel of the kingdom, and healing
every sickness and every disease among the people.
36 ¶ But when he saw the multitudes, he was moved with compas-
sion on them, because they fainted, and were scattered abroad, as
sheep having no shepherd.
37 Then saith he unto his disciples, The harvest truly *is* plenteous,
but the labourers *are* few;
38 Pray ye therefore the Lord of the harvest, that he will send
forth labourers into his harvest.

Chapter 10

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions: 40 and promiseth a blessing to those that receive them.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.[1]

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;[2]

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the

[1]The Revised Version connects this verse with the close of chapter IX, making it read, "And he called unto him his twelve disciples, and gave," etc. [2]The words "Lebbeus whose surname was" are omitted in the Revised Version.

The Journey to Bethlehem

BY JOSEPH AUBERT, A MODERN FRENCH MASTER.

✠

"There was no room for them in the inn."—Luke, 2, 7.

IT HAD been prophesied that the Messiah was to be born in Bethlehem, yet Joseph and Mary dwelt at Nazareth in Galilee. But the mighty Roman government now extended its far-reaching, unwitting hand, and commanded that a general counting of the people should take place in Judea. Joseph being a descendant of David was by law to be reckoned as a member of David's birth-city Bethlehem. So also, apparently, was Mary. Therefore the two journeyed thither, more than eighty miles from Nazareth.

The Bible does not tell the season of their journey nor the year; but as there is a well-known error in our common chronology, it seems probable that the year was not the one now called the first of Christ, but that which we reckon as 4 B.C. As for the season, tradition has long placed it in December, a month which is not wintry in Palestine but green and fresh and beautiful. On what, therefore, was perhaps the evening of December 24th, the weary travellers reached Bethlehem, only to find the town crowded with strangers gathered like themselves for the census. The single inn or "caravanserai" was full. Mary knew that the birth of her son was at hand. They must have gone anxiously, hurriedly, from house to house seeking admission. Tradition says they were at length compelled to take shelter in a stable.

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father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a

cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Chapter 11

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departeth thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

The Pageant of the Angels

BY BERNHARD PLOCKHORST, A RECENT GERMAN ARTIST.

"[illegible] I bring you good tidings of great joy, which shall be to all people."—Luke, ii, 10.

THE time was come. God was to be born upon earth, to become a little child. All the powers of the universe must have been hushed, awed, watching for the blessed event. Men went their way unconscious, blind as only too often to all the mystery and [illegible] through the lifted veil, one picture of the rapture wherewith the vast unseen universe welcomed Christ.

Luke tells us of it. "And there were in the same country shepherds abiding in the field, keeping [illegible] over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will [illegible]."

The Paean of the Angels

BY BERNHARD PLOCKHORST, A RECENT GERMAN ARTIST, NOTED FOR HIS PICTURESQUE BIBLICAL PAINTINGS.

✠

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke, 2, 10.

THE time was come. God was to be born upon earth, to become a little child. All the powers of the universe must have been hushed, awed, watching for the blessed event. Men went their way unconscious, blind as only too often to all the mystery and miracle encircling them. Yet we catch one glimpse through the lifted veil, one picture of the rapture wherewith the vast unseen universe welcomed Christ.

Luke tells us of it. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

VIII-90—By Permission of Richard Bong, Berlin.

20 ¶ Then began he to upbraid the cities wherein most of his
mighty works were done, because they repented not;
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the
mighty works, which were done in you, had been done in Tyre and
Sidon, they would have repented long ago in sackcloth and ashes.
22 But I say unto you, It shall be more tolerable for Tyre and
Sidon at the day of judgment, than for you.
23 And thou, Capernaum, which art exalted unto heaven, shalt be
brought down to hell: for if the mighty works, which have been done
in thee, had been done in Sodom, it would have remained until this day.
24 But I say unto you, That it shall be more tolerable for the land
of Sodom in the day of judgment, than for thee.
25 ¶ At that time Jesus answered and said, I thank thee, O Father,
Lord of heaven and earth, because thou hast hid these things from
the wise and prudent, and hast revealed them unto babes.
26 Even so, Father: for so it seemed good in thy sight.
27 All things are delivered unto me of my Father: and no man
knoweth the Son, but the Father; neither knoweth any man the
Father, save the Son, and *he* to whomsoever the Son will reveal *him.*
28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I
will give you rest.
29 Take my yoke upon you, and learn of me; for I am meek and
lowly in heart: and ye shall find rest unto your souls.
30 For my yoke *is* easy, and my burden is light.

Chapter 12

1 *Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath,* 3 *by scriptures,* 9 *by reason,* 13 *and by a miracle.* 22 *He healeth the man possessed that was blind and dumb.* 31 *Blasphemy against the Holy Ghost shall never be forgiven.* 36 *Account shall be made of idle words.* 38 *He rebuketh the unfaithful, who seek after a sign:* 49 *and sheweth who is his brother, sister, and mother.*

AT that time Jesus went on the sabbath day through the corn;
and his disciples were an hungred, and began to pluck the
ears of corn, and to eat.
2 But when the Pharisees saw *it,* they said unto him, Behold, thy
disciples do that which is not lawful to do upon the sabbath day.
3 But he said unto them, Have ye not read what David did, when
he was an hungred, and they that were with him;
4 How he entered into the house of God, and did eat the shew-
bread, which was not lawful for him to eat, neither for them which
were with him, but only for the priests?
5 Or have ye not read in the law, how that on the sabbath days the
priests in the temple profane the sabbath, and are blameless?
6 But I say unto you, That in this place is *one* greater than the
temple.
7 But if ye had known what *this* meaneth, I will have mercy, and
not sacrifice, ye would not have condemned the guiltless.
8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:
10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.
11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?
12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.
13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.
14 ¶ Then the Pharisees went out and held a council against him, how they might destroy him.
15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
16 And charged them that they should not make him known:
17 That it might be fulfilled which was spoken by Esaias the prophet, saying,[1]
18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
19 He shall not strive, nor cry; neither shall any man hear his voice in the street.
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.
21 And in his name shall the Gentiles trust.
22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.
23 And all the people were amazed, and said, Is not this the Son of David?[2]
24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.
25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.
28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

[1]Isaiah 42, 1. [2]The American Revision makes this question "Can this be the son of David?"

30 He that is not with me is against me; and he that gathereth
not with me scattereth abroad.
31 ¶Wherefore I say unto you, All manner of sin and blasphemy
shall be forgiven unto men: but the blasphemy *against* the *Holy*
Ghost shall not be forgiven unto men.
32 And whosoever speaketh a word against the Son of man, it shall
be forgiven him: but whosoever speaketh against the Holy Ghost, it
shall not be forgiven him, neither in this world, neither in the *world*
to come.
33 Either make the tree good, and his fruit good; or else make the
tree corrupt, and his fruit corrupt: for the tree is known by *his*
fruit.
34 O generation of vipers, how can ye, being evil, speak good
things? for out of the abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of the heart bringeth forth
good things: and an evil man out of the evil treasure bringeth forth
evil things.
36 But I say unto you, That every idle word that men shall speak,
they shall give account thereof in the day of judgment.
37 For by thy words thou shalt be justified, and by thy word thou
shalt be condemned.
38 ¶ Then certain of the scribes and of the Pharisees answered,
saying, Master, we would see a sign from thee.
39 But he answered and said unto them, An evil and adulterous
generation seeketh after a sign; and there shall no sign be given to it,
but the sign of the prophet Jonas:
40 For as Jonas was three days and three nights in the whale's belly:
so shall the Son of man be three days and three nights in the heart
of the earth.
41 The men of Nineveh shall rise in judgment with this generation,
and shall condemn it: because they repented at the preaching of Jonas;
and, behold, a greater than Jonas *is* here.
42 The queen of the south shall rise up in the judgment with this
generation, and shall condemn it: for she came from the uttermost
parts of the earth to hear the wisdom of Solomon; and, behold, a
greater than Solomon *is* here.
43 When the unclean spirit is gone out of a man, he walketh
through dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from whence I came
out; and when he is come, he findeth *it* empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits
more wicked than himself, and they enter in and dwell there: and
the last *state* of that man is worse than the first. Even so shall it be
also unto this wicked generation.
46 ¶ While he yet talked to the people, behold, *his* mother and his
brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!
50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Chapter 13

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contemned of his own countrymen.

THE same day went Jesus out of the house, and sat by the sea-side.
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6 And when the sun was up, they were scorched; and because they had no root, they withered away.
7 And some fell among thorns; and the thorns sprung up, and choked them:
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9 Who hath ears to hear, let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
13 Therefore speak I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand.
14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:[1]
15 For this people's heart is waxed gross, and *their* ears are dull

[1]Isaiah 6, 9 and 10.

The Worship of the Shepherds

BY HENRI LEROLLE, A CONTEMPORARY FRENCH ARTIST.

✠

"And they came with haste and found . . . the babe lying in a manger."—Luke, 2, 16.

NOT to kings and learned men was given the first knowledge of their Savior's presence among them; but to those poor shepherds, the only men among all the race to receive direct vision of what was transpiring on that wonder-night.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning the child.

"And all they that heard it wondered at those things which were told them by the shepherds."

The Bible gives no further detail of that wondrous birth. Local tradition in Bethlehem represents the manger as being in a cave rudely hollowed out to shelter beasts, and says that an ass and an ox were stalled there, to worship for all the beast creation, as the shepherds worshipped for all men.

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of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one,* and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it

is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them;

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.[1]

36 Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

[1]Psalms 78. 2.

[illegible]

[illegible]

✝

[illegible] *is he that is born King of the Jews? for [illegible] star in the east, and are come to worship [illegible]* —*Matthew* 2, 2.

EQUALLY wonderful and beautiful with that first Christmas story which [illegible] of the shepherd [illegible] the account of the wise men given by Matthew. Quite a while before the birth of Christ a new and very brilliant star appeared and remained shining in the heavens. Certain wise men or magi "in the east" were inspired with the knowledge that this star foretold the coming of the Messiah. They journeyed eagerly, therefore, [illegible] their own far lands to welcome Him, being guided by the star. Thus they reached Jerusalem, which is close to Bethlehem, and went through its streets inquiring everywhere "Where is he that is born King of the Jews?" And people hearing the question marvelled; for they knew no king unless it were the Roman emperor or the subordinate king who ruled Judea in his name, and who was called Herod.

King Herod [illegible] sent for the wise men and questioned them. When he learned that it was the Messiah, the king of prophecy, whom they sought, he summoned a meeting of all the priests and scribes, then learned in the ancient Scriptures, and asked them where the Messiah was to be born. "And they said unto him, in Bethlehem of Judea, for this [illegible] is written by the prophet."

Following the Star

FROM THE SERIES BY GUSTAVE DORÉ.

✠

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."—Matthew, 2, 2.

EQUALLY wonderful and beautiful with that first Christmas story which Luke tells of the shepherds, is the account of the wise men, given by Matthew. Quite a while before the birth of Christ a new and very brilliant star appeared and remained shining in the heavens. Certain wise men or magi "in the east" were inspired with the knowledge that this star foretold the coming of the Messiah. They journeyed eagerly, therefore, from their own far lands to welcome Him, being guided by the star. Thus they reached Jerusalem, which is close to Bethlehem, and went through its streets inquiring everywhere "Where is he that is born King of the Jews?" And people hearing the question marvelled; for they knew no king unless it were the Roman emperor or the subordinate king who ruled Judea in his name, and who was called Herod.

King Herod himself sent for the wise men and questioned them. When he learned that it was the Messiah, the king of prophecy, whom they sought, he summoned a meeting of all the priests and scribes, men learned in the ancient Scriptures, and asked them where the Messiah was to be born. "And they said unto him, in Bethlehem of Judea; for thus it is written by the prophet."

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52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

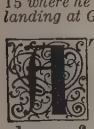
56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

Chapter 14

1 *Herod's opinion of Christ.* 3 *Wherefore John Baptist was beheaded.* 13 *Jesus departeth into a desert place:* 15 *where he feedeth five thousand men with five loaves and two fishes:* 22 *he walketh on the sea to his disciples:* 34 *and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.*



AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

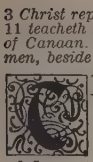
34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Chapter 15

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan. 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.



THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;[1]

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,[2]

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

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[1]The meaning seems to be that when a parent asked for aid, an unfilial son might evade giving it by saying he had already vowed all he could spare as a sacrifice or gift to the Temple. This evasion of duty to the parents was justified by the Pharisees. [2]Isaiah 29, 13.

16 And Jesus said, Are ye also yet without understanding?
17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.
19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.
21 ¶ Then Jesus went thence, and departed into the coast of Tyre and Sidon.
22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
25 Then came she and worshipped him, saying, Lord, help me.
26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.
27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
35 And he commanded the multitude to sit down on the ground.

The Worship of the Magi

BY ALBRECHT DURER, THE FIRST GREAT ARTIST OF THE GERMAN RENAISSANCE, DIED 1528.

✠

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matthew, 2, 11.

SO THE magi hastened onward to Bethlehem. And now the star of promise advanced before them, guiding them "till it came and stood over where the young child was." Tradition says that there were three of the "wise men" and that each was a king in his own country. At least they came now with kingly gifts, gold, frankincense and myrrh; and, kneeling at the Babe's feet, they worshipped Him and presented what they had brought.

About the person of these three "kings" or magi fancy has woven many a legend, as that their names were Gaspar, Melchior and Belthazar, that they were holy men typifying respectively faith, hope and good works, that they represented youth, middle life and age, or that, as the artist Durer has portrayed them, they were of the three Biblical races, representing the negro descendants of Ham, the Asiatic children of Shem and the European tribes of Japhet. But we have no real knowledge except that they came star-guided and "with exceeding great joy," that they worshipped, gave gifts, and departed.

The Bible tale is not of them, but of the Babe.

VIII-94

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Chapter 16

1 *The Pharisees require a sign.* 6 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The people's opinion of Christ,* 16 *and Peter's confession of him.* 21 *Jesus forsheweth his death,* 23 *reproving Peter for dissuading him from it:* 24 *and admonisheth those that will follow him, to bear the cross.*

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to-day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees.

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he

asked his disciples, saying, Whom do men say that I the Son of man am?[1]

14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.[2]

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

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[1]In the Revised Version this question reads "Who do men say that the Son of man is?" The answer then leaves out the words "that thou art," thus changing the entire meaning. [2]The sense of this passage is partly lost in the translation. In the Greek the word Peter or Petros means rock, so that Jesus says to him, "Thou art called a rock and on that rock," etc.

The Massacre at Bethlehem

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men."—Matthew, 2. 16.

KING HEROD had spoken kindly to the wise men [illegible] but at heart he was an evil man, savage, selfish, and treacherous. He was not a native Jew and had probably no strong faith in the Jewish Scriptures. Moreover he did not intend that any man other than himself should be king in Judea. No religious awe held him from seeking to thwart the purpose of a God, whom he perhaps regarded as merely a Jewish god. He looked upon this talc of a child "born king" as containing the seed of a rebellion against his own kingship. Hence when he aided the magi in their search it was done so that he too might find the babe and investigate the affair.

To the magi he said that he wished them to return to him when they had found the Christ, so that he too might worship the child. But the magi were warned by an angel and went back to their homes another way without revealing Herod. The wily king was angered, perhaps frightened also, and conceived the hideous scheme of massacring all the babes in and around Bethlehem, so that the Messiah should perish among them. This bloody [illegible] troops to the "massacre of the innocents."

The Massacre at Bethlehem

BY CHARLES LE BRUN, A FRENCH MASTER, DIED 1696.

✠

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men."—Matthew, 2, 16.

KING HEROD had spoken kindly to the wise men and aided them in their search for the Messiah; but at heart he was an evil man, savage, selfish, and treacherous. He was not a native Jew and had probably no strong faith in the Jewish Scriptures. Moreover he did not intend that any man other than himself should be king in Judea. No religious awe held him from seeking to thwart the purpose of a God, whom he perhaps regarded as merely a Jewish god. He looked upon this tale of a child "born king" as containing the seed of a rebellion against his own kingship. Hence when he aided the magi in their search it was done so that he too might find the babe and investigate the affair.

To the magi he said that he wished them to return to him when they had found the Christ, so that he too might worship the child. But the magi were warned by an angel and went back to their homes another way without revisiting Herod. The wily king was angered, perhaps frightened also, and conceived the hideous scheme of massacring all the babes in and around Bethlehem, so that the Messiah should perish among them. This bloody plan he actually carried out, despatching his soldiers in troops to the "massacre of the innocents."

VIII-95

Chapter 17

1 The transfiguration of Christ. 14 He healeth the lunatick, 22 foretelleth his own passion, 24 and payeth tribute.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
3 And, behold, there appeared unto them Moses and Elias talking with him.[1]
4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
6 And when the disciples heard *it*, they fell on their face, and were sore afraid.
7 And Jesus came and touched them, and said, Arise, and be not afraid.
8 And when they had lifted up their eyes, they saw no man, save Jesus only.
9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?
11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.
13 Then the disciples understood that he spake unto them of John the Baptist.
14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,
15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.
16 And I brought him to thy disciples, and they could not cure him.
17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.
18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.
19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

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[1]Elias is the New Testament form for Elijah.

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.[1]

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?[2]

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Chapter 18

1 *Christ warneth his disciples to be humble and harmless; 7 to avoid offences, and not to despise the little ones; 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of the king that took account of his servants, 32 and punished him who shewed no mercy to his fellow.*

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

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[1]The Revised Version omits this verse here, but it appears in the account of the same occurrence by Mark 9, 29. [2]The old English "Prevented him" is changed to the modern expression "spake first to him" in the Revised Version.

The Flight Into Egypt

BY WILLIAM HOLMAN HUNT. REPRODUCED BY PERMISSION FROM THE ORIGINAL IN THE POSSESSION OF THE CORPORATION OF LIVERPOOL.

✠

"When he arose, he took the young child and his mother by night, and departed into Egypt."—Matthew, 2, 14.

IT WAS [illegible] by divine [illegible] that the child [illegible] from the [illegible] at Bethlehem. Before the coming of the soldiers, an angel appeared to Joseph in the night and, rousing him from sleep, bade him take Jesus and Mary and flee with them at once, deserting Palestine altogether to seek shelter in Egypt.

Even as, in the infancy of the race, Abraham, Joseph and Jacob had each in turn crossed the blazing southern deserts to the valley of the Nile, so now Jesus in His infancy was borne over the same hard route, a hundred miles or more of dreary waste. Tradition represents Joseph as having a single mule to bear the provisions, the mother, and the babe, while he plodded by their side. Legends have gathered with graceful tenderness about the journey. [illegible] the little family. One fanciful tale, here illustrated, is that the souls of all the little children slain at Bethlehem came flocking after the God child, rejoicing in their [illegible] from the [illegible] and their freedom to accompany [illegible].

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✠

"When he arose, he took the young child and his mother by night, and departed into Egypt."—Matthew, 2, 14.

IT WAS again by divine intervention that the child Jesus escaped from the tyrant's hands in the slaughter at Bethlehem. Before the coming of the soldiers, an angel appeared to Joseph in the night and, rousing him from sleep, bade him take Jesus and Mary and flee with them at once, deserting Palestine altogether to seek shelter in Egypt.

Even as, in the infancy of the race, Abraham, Joseph and Jacob had each in turn crossed the blazing southern deserts to the valley of the Nile, so now Jesus in His infancy was borne over the same hard route, a hundred miles or more of dreary waste. Tradition represents Joseph as having a single mule to bear the provisions, the mother, and the babe, while he plodded by their side. Legends have gathered with graceful tenderness about the journey. Angels are said to have watched and guarded the little family. One fanciful tale, here illustrated, is that the souls of all the little children slain at Bethlehem came flocking after the God child, rejoicing in their release from the body and their freedom to accompany their Lord.

VII-96

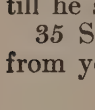
8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.
11 For the Son of man is come to save that which was lost.[1]
12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.
14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.
19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
20 For where two or three are gathered together in my name, there am I in the midst of them.
21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.
25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

[1]The Revised Version omits this verse entirely. A similar verse appears in Luke, 19, 10.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.
29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
30 And he would not: but went and cast him into prison, till he should pay the debt.
31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.
32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?
34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Chapter 19

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.


ND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;
2 And great multitudes followed him: and he healed them there.
3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,
5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

The Return to Nazareth

[illegible]

[illegible]

WHILE the divine mother and babe dwelt in Egypt we do not know, nor exactly how long. Local tradition represents them as resting under a great sycamore tree near Heliopolis; it also places them in a hut at Memphis. Tales are told of miracles performed by the child Jesus. But of all this the Bible says [illegible] perhaps by his labors as a carpenter. There were many Jews in Egypt at the time, but their race was regarded by the Egyptians with dislike and something of contempt.

Doubtless Joseph was rejoiced when, after an interval [illegible] tor appeared to him again. The tyrant Herod was dead, [illegible]

The Return to Nazareth

BY E. ZIMMERMANN, A RECENT GERMAN ARTIST.

✠

"Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."—Matthew, 2, 20.

WHERE the divine mother and babe dwelt in Egypt we do not know, nor exactly how long. Local tradition represents them as resting under a great sycamore tree near Heliopolis; it also places them in a hut at Memphis. Tales are told of miracles performed by the child Jesus. But of all this the Bible says nothing, nor of how Joseph supported his sacred charges, perhaps by his labors as a carpenter. There were many Jews in Egypt at the time, but their race was regarded by the Egyptians with dislike and something of contempt.

Doubtless Joseph was rejoiced when, after an interval which covered months, perhaps years, the angelic monitor appeared to him again. The tyrant Herod was dead, had died, tradition says, in awful agony and remorse; and his son Archelaus had succeeded him. Joseph was commanded to return again to Palestine with his charges. So this journey also was made; and a further warning came to Joseph that he was not to stop at Bethlehem but was to proceed at once to Galilee, to his former home city of Nazareth.

VIII-97

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.
11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.
12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.
13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.
14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
15 And he laid *his* hands on them, and departed thence.
16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?
17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.
18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shall not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
19 Honour thy father and *thy* mother: and, Thou shall love thy neighbour as thyself.
20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?
21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.
22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.
23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?
26 But Jesus beheld *them*, and said unto them, With men this is impossible: but with God all things are possible.
27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

Vocabulary

OF THE PROPER NAMES OCCURRING IN THE HISTORIC, PROPHETIC AND POETIC BOOKS OF THE OLD TESTAMENT.

A

Aaronites (*ā'rŏn-īte*s), children of Aaron, priests.

Abagtha (*ă-băg'thah*), a chamberlain of Ahasuerus.

Abana (*ăb'a-nah*), stony, other reading, **Amana**, constant.

Abarim (*ăb'a-rim*), regions beyond, meaning the mountains beyond Jordan.

Abda (*ăb'dah*), a servant.

Abdi (*ăb'dē*), my servant.

Abdiel (*ăb'di-el*), a servant of God.

Abednego (*ă-bĕd'ne-go*), a servant of Nebo.

Abel-Mehola (*ā'bĕl-mĕ-hō'lah*), meadow of dancing.

Abi-Albon (*ā'bĭ-ăl'bon*), father of . . . (?)

Abiathar (*a-bī'a-thar*), father of abundance.

Abiel (*ā'bi-el*), God is my father.

Abi-Ezer (*ăb-ĭ-ē'zer*), father of help.

Abigail (*ăb'i-gāle or ăb'i-găl*), father of joy, or, my father is joy.

Abihail (*ăb'i-hā'il*), father of might, or, my father is might.

Abihud (*a-bī'hud*), father of majesty, or, my father is majesty.

Abijah (*ă-bī'jah*), my father is Jehovah.

Abinoam (*a-bĭn'no-ăm*), father of sweetness, or, my father is delight.

Abishag (*ăb'bi-shăg*), my father is a wanderer.

Abishai (*ă-bĭsh'a-ī*), my father is Jesse.

Abishalom (*ăb-bĭ-shā'lŏm*), father of peace, or, my father is peace.

Abishua (*āb-bi-shū'ah*), father of well-being, or, my father is wealth.

Abishur (*ăb'ĭ-shur*), my father is a wall.

Abital (*ăb'ĭ-tăl*), father of dew, or my father is the dew.

Abitub (*ăb'ĭ-tŭb*), father of goodness, or my father is goodness.

Abner (*ăb'ner*), father of light, or my father is a lamp.

Absalom (*ăb'sa-lom*), father of peace, or my father is peace.

Accho (*āk'ko*)=Acre, Ptolemais.

Achan (*ā'kan*), other reading, **Achar**, trouble.

Achbor (*āk'bôr*), a mouse.

Achish (*ā'kish*), perhaps connected with anger.

Achor (*āk'or*), trouble.

Achsah (*ăk'sah*), anklet.

Achshaph (*ăk'shaf*), attraction.

Achzib (*ăk'zib*).

Adaiah (*ăd-ā-ī'ah*), Jehovah hath adorned Himself.

Adar (*ā'dar*) 12th month—Febr.-March, meaning perhaps, eclipsed.

Addar (*ăd'dăr*), noble.

Addon (*ăd'don*).

Adiel (*ăd'ü-el*), an ornament is God.

Adin (*ăd'din*), effeminate, voluptuous.

Adlai (*ăd'lā'i*), perhaps, connected with *hero*.

Adnah (*ăd'nah*), delight, joy.
Adonibezek (*a-dō'nī'bēzek*), the lord of Bezek.
Adonijah (*ăd'ŏ-nī'jah*), my Lord is Jehovah.
Adonikam (*ă-dŏn'ī-kăm*), the Lord sets up.
Adoniram (*ăd'o-nī'ram*), my Lord is exalted.
Adoni-Zedek (*a-dō'nī-zē'dek*), the lord of righteousness.
Adoraim (*ăd-o-rā'im*), two mounds.
Adoram (*ă-do'ram*), = Adoniram.
Adrammelech (*ăd-răm'me-lĕk*), Adar is prince.
Adriel (*ā'drĭ-ĕl*), my help is God.
Adullam (*ă-dŭl'lam*), stronghold.
Addummim (*a-dŭm'mim*), red ones.
Agag (*ā'găg*), violent (?)
Agee (*ăg'e-ē*), a fugitive.
Ahab (*ā'hăb*), a father's brother.
Ahasai (*a-hăs'a-i*), Jehovah has grasped, laid hold of.
Ahasbai (*ă-hăs'ba-ī*), (meaning dubious).
Ahasuerus (*a-hăs-u-ē'rŭs*), Persian king, Xerxes.
Ahava (*a-hā'vah*), a river in Babylonia.
Ahaz (*ā'hăz*), He, *i.e.*, God, has grasped, sustained.
Ahaziah (*ā'ha-zī'ah*), Jehovah has grasped, sustained.
Ahban (*äh'băn*), brother of an intelligent person.
Aher (*ā'her*), the other one.
Ahi (*ā'hī*), Jehovah is brother.
Ahiah (*a-hī'ah*), Jehovah is brother.
Ahiam (*a-hī'am*), brother of mother.
Ahian, relative.
Ahiezer, the brother is help.
Ahihud (*a-hī'hŭd*), my brother is majesty.
Ahijah (*a-hī'jah*), Jehovah is brother.
Ahikam (*a-hī'kam*), my brother has arisen.
Ahilud (*a-hī'lŭd*), brother of a son.
Ahimaaz (*a-hĭm'a-ăz*), brother of anger.
Ahimelech (*a-hĭm'e-lĕk*), brother of a king, or of Melech.
Ahimoth (*a-hī'moth*), brother of death.
Ahinadab (*a-hĭn'a-dăb*), my brother is noble.
Ahinoam (*a-hĭn'o-ăm*), brother of pleasantness, or, my brother is delight.
Ahio (*a-hī'o*), like a brother, fraternal.
Ahishahar (*a-hĭ-shā'har*), brother of dawn.
Ahishar (*a-hī'shar*), my brother has sung.
Ahithophel (*a-hĭt'o-fĕl*), my brother is folly.
Ahitub (*a-hī'tub*), brother of goodness.
Ahlab (*äh'lăb*), fat, fruitful.
Ahlai (*ah'lāi*), O that!
Ahoah (*ă-hō'ah*) perhaps = Ahijah.
Aholah (*ă-ho'lăh*), her tent, or, she who has a tent.
Aholibah, she in whom are tents.
Aholibamah, tent of the high place.
Ahumai (*ă-hū'ma-ī*).
Ahuzam (*a-hū'zam*), owner.
Ai (*ā'ī*), the stone-heap.
Aijalon or Ajalon (*āi'ja-lŏn*), home of deer.
Akkub (*ăk'kub*), posthumous.
Akrabbim (*ăk-rāb'bim*), scorpions.
Alammelech (*a-lăm'me-lĕk*), the oak of Melech.
Alemeth (*ăl'e-mĕth*), (meaning dubious).
Allon (*ăl'lon*), an oak.
Amad (*a'măd*), people who endure.
Amam (*ā'mam*), name of place in southern Judah.
Amariah (*ăm-a-rī'ah*), God hath promised.
Amasa (*ăm'a-sah*) } are probably = Am-
Amasai (*ă-măs'a-ī*) } mishai, my kingdom is Jesse.
Amaziah (*ăm-a-zī'ah*), Jehovah is strong
Ammah (*ăm'mah*), cubit.
Ammi (*ăm'mī*), my people.
Amnon (*ăm'non*), faithful.
Amon (*ā'mŏn*), one who builds.
Amok, deep.
Amos (*ā'mos*), bearer of burdens.
Anab (*ā'nab*), grapes.
Anaiah (*ăn-a-ī'ah*), Jehovah hath answered.

Anak (*ā'nak*), long-necked.

Anammelech (*a-năm'me-lĕk*), a Babylonian deity.

Anan (*ā'nan*), and **Ananiah**, Jehovah has covered.

Anath (*ā'nath*), a goddess.

Anathoth (*ăn'a-thŏth*), plural of Anath, referring probably to some images which stood in that place.

Anem (*ā'nem*), two fountains.

Aner (*ā'ner*).

Aniam (*ā-nī'ăm*), sorrowing of people.

Anim (*ā'nim*), fountains.

Antothijah (*ăn-to-thī'jah*), probably an adjective formed from Anathoth.

Anub (*ā'nŭb*), probably = Anab.

Aphek (*ā'fĕk*), a fortress.

Aphiah (*af-fī'ah*), (meaning dubious).

Appaim (*ăp'pā-ĭm*), two nostrils.

Arab (*ā'rab*), ambuscade.

Arabah (*ăr'ra-bah*), desert.

Arah (*ā'rah*), migrating.

Araunah (*ar-aw'nah*), (meaning dubious).

Archi (*ăr'kī*), a town not far from Bethel.

Arcturus (*ark-tū'rus*), the keeper of bears, a star of the first magnitude.

Ardon (*ăr'don*), (meaning dubious).

Aridai (*a-rĭd'a-ī*), perhaps, delight of Hari.

Aridatha (*a-rĭd'a-thah*), perhaps, given by Hari.

Ariel (*ā'rĕ-el*), lion of God.

Arisai (*a-rĭss'a-ī*), (meaning doubtful).

Armenia (*ar-mē'ne-ah*), the land of Aarat.

Arpad (*ar'pad, or arphad*), city in Syria.

Aruboth (*ar'ub-bŏth*), lattice-work.

Arumah (*a-roo'mah*), probably = **Rumah**, height.

Asa (*ās'sah*), a physician.

Asahel (*ās'ā-hĕl*), God has made.

Asaiah-Asahiah (*ăs-a-hī'ah*), whom Jehovah created.

Asaph (*ā'săf*), collector.

Ashdod (*ăsh'dŏd*), stronghold.

Asher (*ăsh'er*), happy, joyous.

Ashima (*ăsh'ĭ-măh*), a Hamathite god.

Ashkelon (*ash'kĕ-lon*), (unknown).

Ashtaroth (*ăsh'ta-rŏth*), the deity Astrate in her various representations, showing that the places whose names are compounded to the Ashtaroth were formerly seats of Astarte worship.

Asriel (*as'rē-el*), (meaning doubtful).

Asnapper (*as-năp'per*), King Assur banipal.

Athach (*āth'ăk*), an inn.

Athaiah (*ăth-ā-ī'ah*), (meaning obscure).

Athaliah (*ăth-a-lī'ah*), Jehovah is exalted.

Ava (*ā'vah*), overthrowing.

Aven (*ā'ven*), vanity, idolatry.

Azaliah (*āz-a-lī'ah*), Jehovah has reserved.

Azaniah (*ăz-a-nī'ah*), Jehovah has listened.

Azareel (*ă-za'rē-el*), God helps.

Azariah (*ăz-a-rī'ah*), whom Jehovah helps.

Azekah (*ăz-ē'kah*), dug over.

Azem (*ā'zem*), bone.

Azgad (*ăz'găd*), strong is Gad.

Azmaveth (*ăz-ma'vĕth*), strong is death.

Aznoth-Tabor (*ăz'noth-ta'bŏr*), Ears of Tabor.

B

Baalah (*bā'al-ah*), lady or mistress.

Baal-Berith (*bā'al-bē'rith*), covenant lord.

Baale (*bā'a-ley'*), lords.

Baal-Gad (*bā'al-găd*), lord of fortune.

Baal-Hazor (*bā'al-hā'zor*), Ball village of Hazor (Hazor means village).

Baalis (*bā'a-lĭs*), a king of Ammon.

Baal-Perazim (*bā'al-per'a-zim*), lord of Perazim.

Baal-Shalisha (*bā'al-shăl-e-shah*), lord of Shalisha.

Baal-Tamar (*bā'al-tā'mar*), the lord of palms.

Baal-Zebub (*bā'al-zē'bub*), lord of the fly.

Baana (*bā'a-nah*), (meaning uncertain).

Baanah (*bā'a-nah*), (meaning uncertain).

Baara (*bā'a-ra*), (meaning uncertain).

Baasha (*bā'a-sha*), (meaning uncertain).

Babylon (*băb'ĕ-lon*), form of Babel.
Baca (*bā'kah*), vale of weeping, or balsam trees.
Bahurim (*bā-hū'rim*), village of youth.
Bajith (*bā'jith*), house.
Bakbuk (*bă'būk*), a flask.
Baladan (*băl'la-dăn*), He has given a Son.
Balah (*bā'lā*), (meaning uncertain).
Bani (*bā'nī*), He, *i.e.*, Jehovah, has built.
Barachel (*bä'ră-kel*), God has blest.
Barak (*bā'rak*), lightning.
Baruch (*bā'ruk*), blessed.
Barzillai (*bar-zĭl'la-ī*), made of iron.
Bathsheba (*băth'shē-bah*), daughter of an oath.
Bazlith (*băz'lith*), stripping, nakedness.
Bealiah (*bē-a-lī'ah*), God is lord.
Bebai (*bĕb'a-ī*), (meaning uncertain).
Bechorath (*be-kō'rath*), first child.
Bedan (*bē'dan*), (meaning uncertain).
Bedeiah (*bed-ē-ī'ah*), probably = **Berijah**, God has created.
Beeliada (*bē-el-ī'a-dah*), Baal knows.
Beer (*bē'er*), a well.
Beer-Elim (*be-ĕr-ē'lim*), well of sacred trees.
Beeroth (*be-ē'roth*), wells.
Beeshterah (*be-ĕsh'tĕ-rah*), probably house of Eshterah, *i.e.*, Astarte.
Behemoth (*bē'he-moth*), hippopotamus.
Bel (*bĕl'*), lord.
Belah (*bĕ'lah*), destruction.
Belshazzar (*bel-shăz'zar*), May Bel (Babylonian deity) protect the king.
Belteshazzar (*bĕl-te-shăz'zar*), May Bel (Babylonian deity) protect his life.
Benaiah (*ben-ay'ah*), whom Jehovah has built up.
Bene-Berak (*bĕn-eb'ē-rak*), sons of Berak. lightening, a city in Dan.
Benhadad (*bĕne-hā'dad*), son of Hadad.
Bene-Hail (*bĕn-hā'il*), son of strength.
Bene-Hanan (*bĕn-hā'nan*), son of a kind or gracious one.
Ben-Zoheth (*bĕn-zō'heth*), son of Zoheth.
Berachah (*bĕr'a-kah*), blessing.
Berachiah (*bĕr-a-kī'ah*), Jehovah blesses.
Beraiah (*bĕ-ra-ī'ah*), Jehovah has created
Beriah (*be-rī'ah*), (uncertain).
Berith (*bē'rĭth*), covenant.
Berothai (*ber-ō'thā*), wells.
Besor (*bē'sôr*), (uncertain).
Betah (*bē'tăh*), trust, security.
Beten (*bē'ten*), valley.
Beth-Anath (*bĕth'a-nath*), house of Anat.
Beth-Arabah (*bĕth-ăr'ra-bah*), house of the wilderness.
Beth-Aram (*bĕth'ār-am*), house of the high, exalted.
Beth-Arbel (*bĕth-är'bel*), house of Arbel.
Beth-Azmaveth (*bĕth-ăz-ma'vĕth*), house of strong is death.
Beth-Aven (*bĕth-ā'ven*), house of vanity.
Beth-Barah (*bĕth-bā'ra'*), perhaps = **Beth-Abarah**, house of the ford.
Beth-Birei (*bĕth-bĭr'ĕ-ī*), house of fatness.
Beth-Car (*bĕth'kär*), house, or place of a lamb.
Beth-Dagon (*bĕth-dā'gon*), house of Dagon.
Beth-Diblathaim (*bĕth-dĭb-la-thā'im*), house of two cakes.
Beth-Emek (*bĕth-ē'mek*), house of the valley.
Beth-Gamul (*bĕth-gā'mul*), house of recompense.
Beth-Haccerem (*bĕth-hăk'ker-ĕm*), house of the vineyard.
Beth-Hoglah (*bĕth-hŏg'lah*), house of partridge.
Beth-Horon (*bĕth-hō'ron*), place of a hole, or hollow.
Beth-Marcaboth (*bĕth-mär'ka-bŏth*), house of chariots.
Beth-Nimrah (*bĕth-nĭm'rah*), house of leopard.
Beth-Rapha (*bĕth'rā-fah*), house of Rapha.
Beth-Rehob (*bĕth-rē'hob*), house of street.
Beth-Shan (*bĕth'shan*), house of rest.
Bethshemesh (*bĕth-shē'mesh*), house of the sun.
Beth-Tappuah (*bĕth-tăp'pu-ah*), house of apples.
Beth-Zur (*bĕth'zûr*), house of rock.
Beulah (*bū'lah*), married.

Bezek (*bē'zek*), lightning.
Bichri (*bĭk'ri*), youthful.
Bidkar (*bĭd'kar*), possibly, son of pushing through.
Bigthan (*bĭg'than*), (meaning uncertain).
Bigvai (*bĭg'va-ī*), (meaning uncertain).
Bildad (*bĭl'dăd*), Bel has loved.
Bilhah (*bĭl'hah*), (etym. dubious).
Binnui (*bĭn'nū-ī*), building.
Bithiah (*bĭth-ī'ah*), daughter, *i.e.*, worshipper, of Jehovah.
Bithron (*bĭth'ron*), the gorge.
Bizjothjah (*bĭz-jŏth'jah*), probably a mistaken reading for "her villages."
Biztha (*bĭz'tha*), (uncertain).
Boaz (*bō'az*), swiftness.
Bocheru (*bŏk'e-ru*), first-born.
Bochim (*bō'kim*), those who weep.
Bohan (*bō'hăn*), thumb.
Boscath (*bŏs'kath*), (uncertain).
Bozrah (*bŏz'rah*), sheepfold, or, fortification.
Bukki (*buk-ki*), He, *i.e.*, Jehovah, has proved.
Bukkiah (*buk-ki'ah*), Jehovah has proved.
Bunah (*bū'nah*), prudence.

C

Cabbon (*kăb'bon*), (meaning uncertain).
Cabul (*kā'bul*), (meaning uncertain).
Calcol (*kăl'kŏl*), supporter.
Camon (*kā'mon*), perhaps height, place of the grave of Jair.
Canneh (*kăn'nay*), city built by Nimrod.
Carchemish (*kar'ke-mĭsh*), scene of Nebuchadnezzar's victory.
Careah (*ka-rē'ah*), bald.
Carmel (*kar'mel*), the garden-land.
Carshena (*kar-shē'nah*), a Persian prince.
Casiphia (*ka-sĭf'ah*), a place in Babylonia.
Chebar (*kē'bar*), the "grand" canal in Babylonia.
Chelubai (*ke-lū'by*), another form of Caleb.
Chenaanah (*ke-nā'a-nah*), towards Canaan.
Chenaniah (*ken-a-nī'ah*), a Levite minstrel. Jehovah is firm.
Chephirah (*kef-ī'rah*), village.
Cherethims (*kĕr'ith-ims*), David's body-guards.
Cherith (*kē'rith*), a gorge, east of the Jordan.
Cherub (*tshĕr'ub*), a place in Babylonia.
Chesil (*kē'sil*), fool.
Chesulloth (*ke-sŭl'loth*), flanks.
Chidon (*chē'don*), javelin.
Chileab (*kĭl'le-ăb*), son of David and Abigail.
Chilion (*kĭl'le-on*), pining.
Chilmad (*kĭl'măd*), place in Mesopotamia, if the reading is correct.
Chimham (*kĭm'hăm*), faint, blind.
Chisleu (*kĭs'lu*), ninth month of Hebrew year.
Chisloth-Tabor (*kis'loth-tā'bŏr*), flanks of Mount Tabor.
Chozeba (*ko-zē'bah*), false.
Chub (*kŭb*), probably an African tribe.
Chun (*kŭn*), a city in Syria.
Cinnereth (*sĭn'ne-rŏth*), the Sea of Galilee district.
Col-Hozeh (*kol-hō'zeh*), he sees all.
Coniah (*ko-nī'ah*), Jehovah appoints.
Cononiah (*kon-o-nī'ah*), a Levite of Hezekiah's reign.
Cushi (*kū'shī*), father of Zephaniah and the ancestor of Jehudi.
Cuth (*kūth*), Babylonian city.
Cyrus the Great (*sy'rus*), Persian king.

D

Dabbasheth (*dăb'bash-ĕth*), the hump of a camel.
Daberath (*dăb'e-rath*), a Levitical city.
Dagon (*dā'gon*), Philistine god.
Daniel (*dăn'i-el*), God is my judge.
Danites (*dăn'ites*), descendants of Dan.
Dannah (*dăn'nah*), a city in the hill country of Judah.
Darda (*dār'dah*), name of a wise man.
Darius (*da-rī'us*), king of Persia.
David (*dā'vid*), beloved.

Debir (*dē'ber*), sanctuary.

Dedanim (*dĕd'a-nĭm*), descendants of Dedan.

Dehavites (*de-ha'vites*), tribe sent to Samaria by Asurbanipal.

Delaiah (*dĕl-a-ī'ah*), God hath drawn out.

Delilah (*de-lī'lah*), weak, delicate.

Diblaim (*dĭb-la'im*), two flat cakes.

Diblath (*dĭb'lath*), probably=**Riblah**, a city on the Orontes.

Dilean (*dĭl'e-ăn*), village in Judah.

Dodai (*dōd'ai*), his beloved.

Dodavah (*dŏd'a-vah*), beloved of Jehovah.

Doeg (*dō'eg*), (Edomite servant of Saul), perhaps, one who is anxious.

Dumah (*dū'mah*), silence.

Dura (*dū'rah*), either dwelling-place, or wall.

E

Ebedmelech (*ē'bed-mē'lek*), servant of the king, or, of Melech.

Ebenezer (*ĕb-en-ē'zer*), stone of help.

Edrei (*ĕd're'ī*), strong.

Eglaim (*ĕg-lā'ĭm*), a town in Moab.

Eglon (*ĕg'lon*), calf.

Egypt (*ē'jipt*), country in northeast corner of Africa.

Ehud (*ē'hud*), union.

Ekron (*ĕk'ron*), one of the five famous Philistine cities.

Elah (*ē'lah*), terrebinth.

Elhanan (*ĕl-hā'nan*), God is gracious.

Eli (*ē'lī*), high.

Eliakim (*e-lī'ā-kĭm*), God sets up.

Elihu (*el-ī'hū*), my God is He, *i.e.*, Jehovah.

Elijah (*el-ī'jah*), my God is Jehovah.

Elimelech (*el-ĭm'e-lĕk*), God is king.

Eliphalet (*e-lĭf'a-lĕt*), God is deliverance.

Eliphaz (*ĕl'i-făz*), God is fine gold.

Elisha (*el-ī'shah*), God is salvation.

Elishaphat (*el-ĭsh'a-făt*), God hath judged.

Elkanah (*ĕl-ka'nah*), God hath created.

Elnathan (*ĕl-nā'thăn*), God hath given.

Elon (*ē'lon*), oak.

Eltekeh (*ĕl-tē'kĕh*), a Levitical city between Ekron and Timnah.

Elul (*ē'lul*), sixth Hebrew month, August-September.

Eluzai (*e-lū'za-ī*), God is my strength.

Elzabad (*ĕl'za-băd*), God gave.

Enam (*ē'nam*), two fountains.

Endor (*ĕn'dŏr*), fountain of Dor, a city in Manasse.

Eneglaim (*ĕn-ēg-lā'ĭm*), well of Eglaim, *i.e.*, calf-place.

Engedi (*ĕn-gē'dī*), fount of the kid.

Enhakkore (*ĕn-hăk'ko-re*), fount or the crier, *i.e.*, the partridge.

Enrogel (*ĕn-rō'gēl*), fount of the fuller.

Enshemesh (*ĕn-shē'mesh*), fount of the sun.

Entappuah (*en-tap'pū-ah*), fountain of apple.

Ephes-Dammim (*ē-fes-dăm'mim*), place where David slew Goliath.

Ephod (*ē'fod*), Hanniel's father.

Ephron (*ĕ'fron*), fawn-like.

Esar-Haddon (*ē'sar-hăd'don*), Assyrian king.

Esh-Baal (*ĕsh'bā-al*), man of Baal.

Eshtaol (*ĕsh'ta-ŏl*), a town in the lowlands of Judah.

Eshtemoa (*ĕsh-tĕm'ō-ah*), a Levitical city in the hill country of Judah.

Esther (*ĕs'ter*), a star.

Etam (*ē'tam*), place of birds of prey.

Ethan (*ēth'an*), lasting, firm.

Ethanim (*ĕth'a-nĭm*), (month of) steady flowings, October-November.

Ethbaal (*ĕth-bā'al*), with Baal.

Euphrates (*eū-frā'tes*), the greatest river in Western Asia.

Evil-Merodach (*ē'vil-me-rō'dak*), man of (god) Marduk, Babylonian king.

Exodus (*ĕx'o-dŭs*), the way out.

Ezbai (*ĕz'bā-i*), father of one of David's heroes.

Ezekiel (*e-zē'kĭ-el*), God strengthens.

Ezra (*ĕz'rah*), help.

Ezrahite (*ez-ra-hite*), name of Ethan and Heman.

G

Gaal (*gā'al*), beetle.
Gaash (*gā'ash*), earthquake.
Gabriel (*gā'brĭ-el*), man of God.
Galilee (*găl'ĕ-lee*), circle, district.
Gallim (*găl'lim*), heaps.
Gammadims (*găm'ma-dĭms*), brave men.
Gamul (*gā'mul*), weaned.
Gath-hepher (*găth-hē'fer*), the wine press of digging.
Gath-Rimmon (*găth-rĭm'mon*), wine press of Rimmon.
Geba (*gē'bah*), hill.
Gebal (*gē'bal*), mountain line.
Gebim (*gē'bim*), cisterns or trenches.
Gedaliah (*gĕd-a-lī'ah*), Jehovah is great.
Geder (*gē'der*), a walled place.
Gederah (*gē-dē'rah*), the fortress.
Gederoth (*ged-ē'roth*), fortified places.
Gehazi (*gē-hā'zī*), valley of vision.
Geliloth (*gĕl'ĭ-lŏth*), circuits—Scot links.
Gemeriah (*gĕm-a-rī'ah*), God made perfect.
Geshem (*gē'shem*), rainstorm.
Geshur (*gē'shur*), bridge.
Gezer (*gē'zer*), portion.
Gibbethon (*gĭb'be-thŏn*), height.
Gibeah (*gĭb'e-ah*), hill.
Gibeon (*gĭb'e-on*), belonging to a hill.
Gideon (*gĭd'e-on*), cutter down.
Gilboa (*gil-bō'ah*), a range of hills at southeast end of plain of Esdraelon.
Gileadite (*gĭl'e-ad-īte*), a native of Gilead.
Gilgal (*gĭl'găl*), circle (of stones), Cromlech.
Giloh (*gī'lo*), city in the hill-country of Judah.
Gilonite (*gī'lon-īte*), native of Giloh.
Gittaim (*gĭt-ta'ĭm*), two winepresses.
Gittith (*gĭt'tith*), musical term.
Goliath (*go-lī'ath*), conspicuous.
Gozan (*gō'zan*), place in Mesopotamia.
Grecians (*grē'shĭ-ans*), literally, Ionians.
Gurbaal (*gŭr-bā'al*), sojourning of Baal.

H

Haahashtari (*hā-a-hăsh'ta-rī*), the Ahashtarite, the royal one.
Habaiah (*ha-bā'yah*), God hides.
Habaziniah (*hăb'az-ĭ-nē'ah*), name of a Rechabite.
Hachalaih (*hăk-a-lī'ah*), wait for Jehovah.
Hachilah (*hăk'ĭ-lah*), gloomy.
Hadadezer (*hăd-ad-ē'zer*), whose help is Hadad.
Hadadrimmon (*hă'dad-rĭm'mon*), city in the plain of Jezreel.
Hadashah (*hăd'a-shah*), new.
Hadassah (*ha-dăs'sah*), myrtle.
Hadoram (*ha-dō'ram*), an official of Rehoboam.
Hadrach (*hā'drak*), a Syrian country.
Hagarenes (*hā-găr-eens'*), posterity of Hagar.
Haggai (*hăg'gaī*), festive.
Haggiah (*hag-gī'ah*), feast of Jehovah.
Haggith (*hăg'gĭth*), festive, born on a feast day.
Hakupha (*hak-ū'fah*), bent.
Hallohesh (*hal-lō'hesh*), the wizard.
Haman (*hā'man*), Persian vizier.
Hamath (*hā'math*), fortress.
Hammedatha (*hăm-mĕd'a-thah*), Haman's father.
Hamonah (*hăm-ō'nah*), multitude.
Hamul (*ha'mul*), spared.
Hanameel (*ha-năm'ē-el*), God is given.
Hanani (*ha-nā'nī*), abbreviation for Hananiah.
Hananiah (*hăn-a-nī'ah*), Jehovah is favorable, gracious.
Hannah (*hăn'nah*), favor, graciousness.
Hanun (*hā'nun*), favored.
Hapharaim (*hăff'ă-rā'im*), two pits.
Harbonah (*hăr-bŏ'nah*), ass-driver.
Hareth (*hā'reth*), name of a forest.
Harhaiah (*hăr-ha-ī'ah*), father of one of the builders of the wall in Nehemiah's time.
Harim (*hā'rim*), consecrated.
Harnephar (*hār'ne-fer*), name of an Abherite.
Harod (*hā'rod*), trembling, fear.
Harosheth (*hăr'ō-shĕth*), carving.

Hashabiah (*hăsh-a-bī'ah*), Jehovah has taken account of.

Hashbadanah (*hăsh-băd'a-nah*), one of those who stood with Ezra at the reading of the law.

Hashupha (*ha-shu'fah*), uncovered.

Hatipha (*hă-ti'fah*), taken.

Hauran (*haw'ran*), a district east of Jordan, extending to the Syrian desert.

Hazael (*hăz'a-el*), God sees.

Hazaiah, Jehovah sees.

Hazar-Gaddah (*hā'zar-găd'dah*), village of Gaddah.

Hazar-Maveth (*hā'zar-mā'veth*), village of death.

Hazor (*hā'zŏr*), fort, or sheepfold.

Helbon (*hĕl'bŏn*), a town in the Anti-Lebanon.

Heleph (*hē'leff*), exchange.

Heman (*hē'man*), faithful.

Hepher (*hē'fer*), digging.

Hephzibah (*hĕf'zĭ-bah*), my joy is in her.

Hermon (*hĕr'mon*), sacred (mountain).

Heshbon (*hĕsh'bon*), reckoning.

Hezekiah (*hĕz-e-kī'ah*), Jehovah strengthened.

Hiel (*hī'el*), God lives.

Higgaion (*hig-gā'yon*), a musical term.

Hilkiah (*hil-kī'ah*), God my portion.

Hinnom (*hĭn'nom*), valley near Jerusalem.

Hittites (*hĭt'tites*), descendants of Heth.

Hizkijah (*hiz-kī'jah*), Jehovah strengthened.

Hodaiah (*hod-a-ĭ-ah*), praise Jehovah.

Holon (*hō'lon*), town, 1 in Moab, 2 in Judah.

Hophni (*hŏf'nī*), one of Eli's sons.

Horonaim (*hŏr-o-nā'im*), two hollows.

Hoshama (*hŏsh'a-mah*), Jehovah has heard.

Hukkok (*hŭk'kok*), a town in Naphtali.

Huldah (*hŭl'dah*), weasel, mole.

Hushai (*hū'shāi*), David's friend.

Hushathite (*hū'shath-īte*), a dweller in Hushah.

I

Ibhar (*ĭb'hăr*), He, *i.e.*, God, chooses.

Ibliem (*ĭb'lĕ-ăm*), town in West Manasse.

Ibzan (*ĭb'zăn*), name of a judge.

Ichabod (*ĭk'a-bod*), no glory.

Iddo (*ĭd'do*), beloved.

Idumea,—Edom (*ĭd'ŭ-mē'ah*), red.

Igeal (*īg-ē'al*), He, *i.e.*, God, redeems.

Ira (*ī'rah*), watchful.

Irijah (*i-rī'jah*), Jehovah regards.

Irpeel (*ĭr-pē'el*), God makes healthy.

Irshemesh (*ĭr-shē'mesh*), sun-town.

Isaiah (*ī-zā'yah*), Jehovah saves.

Ishbibenob (*ĭsh'bĭ-be'nob*), one of the four Philistine giants.

Ishbosheth (*ĭsh-bō'sheth*), man of shame = Ishball, man of Baal.

Ishi (*ĭ'shī*), my husband.

Ishmerai (*ĭsh'me-rā*), Jehovah keeps.

Ismachiah (*ĭs-ma-kī'ah*), Jehovah supports.

Ishmaiah (*is-mī'ah*), Jehovah hears.

Issachar (*ĭs'să-kar*), hired laborer.

Ithiel (*ĭth'i-el*), God with me.

Ithream (*ĭth're-ăm*), the people increases.

Ivah (*ī'vah*), overturning, ruin.

Izhar (*iz'har*), oil, or it shines.

Izrahiah (*ĭz-ra-hī'ah*), Jehovah arises, or shines.

J

Jaakobah (*jā-ăk'ō-bah*), supplanting, compare **Jacob**.

Jaareoregim (*jā'ar-e-ŏr'e-gim*), forests of weavers.

Jaazaniah (*jā-ăz-za-nī'ah*), Jehovah hears.

Jaaziah (*jā-a-zī'ah*), Jehovah strengthens.

Jabesh = *dry*, a city in Gilead.

Jabesh-Gilead (*jā'besh-gĭl-e-ad*,) city in Mount Gilead.

Jabez (*jā'bez*), 1, a Calebite, 2, place in Judah.

Jabin (*jā'bin*), He, *i.e.*, God, perceives.

Jabneel (*jăb'nēl*), God builds.

Jaddua (*jad-dū'ah*), skilled.

Jael (*ja'el*), wild she-goat.

Jagur (*jā'gur*), place of sojourn.

Jahazile (*ja-hăz'ī-el*), God sees.

Jahdiel (*jah'dĭ-el*), God rejoices.

Jair (*jā'er*), He, *i.e.*, God, enlightens.

Jamlech (*jăm'lek*), He, *i.e.*, God, makes to reign.

Janohah (*ja-nō'hah*), resting-place.

Japhia (*ja-fī'ah*), gleaming.

Japhlet (*jăf'lĕt*), He, *i.e.*, God delivers.

Jareb (*ja-reb*), he strives.

Jaresiah (*jă-re-sī'ah*), a Benjaminite.

Jarmuth (*jär'mŭth*), a town, 1 in Judah, 2 in Issaihar.

Jasher (*jā'sher*), upright.

Jashobeam (*ja-shō'be-ām*), the people returns.

Jashub (*jā'shub*), he returns.

Jeberechiah (*jeb-er-re-kī'ah*), Jehovah will bless.

Jebus (*jē'bus*), old name in Jerusalem.

Jebusi (*jeb'u-sī*), Jebusite, ancient inhabitants of Jerusalem.

Jecamiah (*jĕk-a-mī'ah*), may Jehovah set up.

Jeconiah (*jĕk-o-nī'ah*), Jehovah is firm, enduring.

Jedaiah (*je-dăï'ah*), Jehovah knows.

Jediael (*jĕd-ī-a'ĕl*), known of God.

Jedidah (*jĕd-ī'dah*), beloved.

Jedidiah (*jĕd'id-ī'ah*), beloved of Jehovah.

Jeduthun (*jĕd-ū'thun*), chief of one of the three temple-choirs.

Jehdeiah (*je-dēï'ah*), Jehovah is glad, or gladness.

Jehezekel (*je-hĕz'e-kĕl*), God will strengthen.

Jehoadah (*je-hō'a-dah*), Jehovah adorns.

Jehoahaz (*je-hō'a-hăz*), Jehovah holds fast.

Jehoash (*je-hō'ash*), Jehovah is strong, or has bestowed.

Jehohanan (*jĕ-ho'hā-nan*), Jehovah is kind.

Jehoiachin (*je-hoy'ā-kĭn*), Jehovah establishes.

Jehoiada (*je-hoy'a-dah*), Jehovah knows.

Jehoiakim (*je-hoy'ā-kĭm*), Jehovah sets up.

Jehoiarib (*je-hoy'a-rib*), Jehovah will plead.

Jehoram (*je-hō'ram*), Jehovah is exalted.

Jehoshabeath (*jē-ho-shăb'e-ăth*), Jehovah is an oath.

Jehoshaphat (*je-hŏsh'a-făt*), Jehovah hath judged.

Jehovah (*je-hō'vah*), proper name of the God of Israel, pronounced by the ancient Hebrews **Yahoveh**, abbreviated **Yah**.

Jehovah-Shalom (*je-hō'vak-shăl-lom*), Jehovah is peace.

Jehovah - Shammah (*je-hō'vah-shăm-mah*), Jehovah is there.

Jehovah - Tsidkenu (*je-hō'vah-tsid'ke-nū*), Jehovah is our righteousness.

Jehozabad (*je-hōz'a-bad*), Jehovah gave.

Jehozadak (*je-hōz'a-dăk*), Jehovah is just.

Jehu (*jē'hū*), Jehovah is He.

Jehudi, Jew.

Jehudijah (*je-hu-dī'jah*), Jewess.

Jekameam (*jĕk-a-mē'ame*), may the kinsman establish.

Jekamiah (*jĕk-a-mī'ah*), may Jehovah establish.

Jemima (*je-mī'mah*), dove.

Jephthah (*jĕf'thah*), He, *i.e.*, God, opens.

Jerahmeel (*jer-ah-mē'el*), God hath mercy.

Jeremiah (*jĕr-e-mī'ah*), Jah hurls.

Jeribai (*jĕr'ī-bī*), one of David's heroes.

Jerioth (*jer'ī-ŏth*), curtains, canopies.

Jeroboam (*jĕr-o-bō'am*), the people increases.

Jerubbaal (*je-rŭb-bā'ăl*), let Baal strive.

Jeruel (*je-rū'el*), founded by God.

Jerusha (*je-rū'sha*), owned.

Jeshebeab (*jesh-ĕb'e-ăb*), the father dwells, sojourns.

Jeshimon (*jĕsh'ī-mŏn*), the waste.

Jeshishai (*je-shīsh'ī*), old, venerable.

Jeshohaiah (*jesh-o-hā'iah*), a Simonite.

Jeshua (*jĕsh'u-ah*), Jehovah is help.

Jesimiel (*jes-ĭm'mī-el*), God establishes.

Jesse (*jĕs'se*), father of David (meaning of name doubtful).
Jether (*je'ther*), surplus.
Jethlah (*jĕth'lah*), from root meaning "to hang."
Jezebel (*jĕz'e-bĕl*), queen of Ahab, Tyrian princess.
Jeziel (*jē'zĭ-el*), one of David's heroes.
Jezoar (*jez'ō-ar*), splendid.
Jezrahiah (*jĕz-ra-hī'ah*), Jehovah shines.
Jezreel (*jez'rĕl*), God sows.
Jiphtah (*jĭf'tah*), He, *i.e.*, God, opens.
Jiphthael (*jĭf'thah-ĕl*), God opens.
Joab (*jō'ab*), Jehovah is father.
Joah (*jō'ah*), Jehovah is brother.
Joash (*jō'ăsh*), =Jehovah.
Job (*jōb*), hero of the book of Job.
Joel, Jehovah is God.
Joelah (*jo-ē'lah*), one of David's warriors.
Joezer (*jo-ē'zer*), Jehovah is help.
Johanan (*jo-hā'nan*), Jehovah is gracious.
Joiarib (*joy'a-rĭb*), God will plead.
Jokdeam (*jŏk'de-ăm*), a city of Judah.
Jokmeam (*jŏk'me-ăm*), let the kinsman arise.
Jokneam (*jŏk'nĕ-ăm*), the kinsman acquires.
Jonodab (*jŏn'a-dăb*), Jehovah is liberal.
Jonah (*jō'nah*), a dove.
Jonathan (*jŏn'a-than*), Jehovah has given.
Joppa (*jŏp'pah*), beauty.
Jorai (*jō'rī*), Jehovah teaches.
Joram (*jō'ram*), Jehovah is exalted.
Joshaviah (*jŏsh-a-vī'ah*), one of David's heroes.
Joshbekasha (*josh-bĕk'a-shah*), a singer.
Josiah (*jo-sī'ah*), Jehovah supports.
Josiphiah (*jŏs-e-fī'ah*), whom Jehovah increases.
Jotham (*jō'tham*), Jehovah is upright.
Jozachar (*jōz'a-kar*), Jehovah remembers.
Judea (*jū-dē'a*), territory of Judah.
Jushabhesed (*jū-shăb'hē-sed*), love is returned.
Juttah (*jŭt'tah*), a town of Judah.

K

Kabzeel (*kăb'zēl*), God gathers.
Kadmiel (*kăd'mĭ-el*), God is in front, or God is the ancient one.
Kanah (*kā'nah*), place of reeds.
Kareah (*ka-rē'ah*), bald.
Karkaa (*kar-ka'ah*), floor.
Kedemoth (*kĕd'e-mŏth*), eastern district.
Kedesh (*kē-desh*), sanctuary.
Keilah (*kēi'lah*), a town in the lowland of Judah.
Kenath (*kē'nath*), place east of Jordan.
Kenites (*kēn'ītes*), smiths.
Kerioth (*kēr'i-ŏth*), cities.
Keziz (*kē'ziz*), a valley in Benjamin.
Kidron (*kĭ'dron*), black, dull-colored.
Kir-Hareseth (*kĭr-hăr'e-shĕth*), city of the sun.
Kirjath-Jearim (*kĕr'jath-jē'rĭm*), city of dense wood.
Kirjath-Sepher (*kĕr'jath-sē'fer*), city of books.
Kishon (*kī'shon*), a torrent in plain of Megiddo.
Kolaiah (*kol-ī'ah*), voice of Jehovah.
Korahites (*ko'rah-hites*), descendants of Korath.
Kushaiah (*kush-ī'ah*), a Levite.

L

Laadah (*lā'a-dah*), son of Shelah.
Lachish (*lā-kish*), a fortress in Judah.
Lahmam (*lah'mam*), town of Judah.
Laish (*lā'ish*), lion.
Lapidoth (*lăp'ĭ-dŏth*), torches.
Lasharon (*la-shā'ron*), a royal city in Canaan; probably, however, Sharon is intended.
Lebanon (*lĕb'a-non*), white.
Lebonah (*le-bō'nah*), frankincense.
Lecah (*lē'kah*), a town in Judah.
Libnah (*lĭb'nah*), whiteness.
Libya (*lĭb'e-ah*), a North African country
Likhi (*lik'hi*), my teaching.
Lo-Ammi (*lō-ăm'mi*), not my people.
Lodebar (*lō-dē'bar*), a city in Gilead.

Lo-Ruhamah (*lō-ru-ha'mah*), uncompassioned.

Lubims (*lŭ'bims*), the Libyans.

Lucifer (*lū'cĭ-fer*), bringer of light.

Luhith (*lū'hith*), place in Moab.

M

Maacah (*mă'a-kah*), oppression.

Maaseiah (*mā-a-sēi'ah*), work of Jehovah.

Maaziah (*mā-a-zī'ah*), Jehovah is a refuge.

Madmannah (*mad-măn'nah*), city in Southern Judah.

Mahalath (*mā'ha-lath*), (meaning dubious).

Mahazioth (*ma-hăz'i-ŏth*), visions.

Maher-shalal-hash-baz (*mā'her-shăl'al-hăsh'baz*), spoil speeds, prey hastens.

Mahlon (*măh'lon*), sickness.

Makkedah (*măk-kē'dah*), city in Judah.

Malachi, my messenger.

Malchiah (*măl-kī'ah*), Jehovah is King.

Malchiel (*măl'ki-el*), God is King.

Malchiram (*mal-kī'ram*), my king is exalted.

Malchishua (*măl-kĭ-shū'ah*), my king is wealth.

Malchom (*măl'kom, or Milcom*), national god of Ammonites.

Malluch (*măl'luk*), counsellor (?).

Manoah (*ma-nō'ah*), rest.

Maon (*mā'on*), habitation.

Maralah (*măr'a-lah*), place on border of Zebulon.

Mareshah (*ma-rē'shah*), city in the lowland of Judah.

Matri (*mā-tri*), rainy.

Mattan (*măt'tan*), gift.

Mebunnai (*me-bun'nāi*), one of David's heroes.

Medeba (*mĕd'e-bah*), quiet waters.

Medes (*mēēds*), dwellers in Media.

Media (*mē'dĭ-a*), country of Medes.

Megiddo (*me-gĭd'do*), an old Canaanibish town.

Mehuman (*me-hū'man*), faithful.

Mejarkon (*me-jăr'kon*), green waters.

Mekonah (*mĕk'ō-nah*), foundation.

Melchiah (*mel-kī'ah*), Jehovah is King.

Melech (*mē'lek*), king.

Memphis (*mĕm'fis*), capital of northern Egypt.

Menahem (*mĕn'a-hĕm*), comforter.

Meonothai (*me-ŏn'o-thĭ*), my dwellings.

Mephaath (*mef'a-ăth*), splendor.

Mephibosheth (*me-fib'o-shĕth*), son of Jonathan, whose real name was **Meribaal**, Baal contends, which was transformed into **Meri-bosheth**, *bosheth* shame standing for Baal.

Merab (*mē'răb*), increase.

Meraioth (*me-rā'ioth*), rebellion (?).

Merari (*mĕr'ā-rī*), bitter.

Merathaim (*mĕr-a-thā'im*), double rebellion (?).

Meribbaal (*mĕ-ribbā'al*), see **Mephibosheth**.

Merodach (*me-rō'dak*), Babylonian god, Marduk.

Merom (*mē'rom*), lake in N. Canaan.

Meroz (*mē'rŏz*), town in N. Palestine.

Meshach (*mē'shak*), Babylonian name given to **Mishael**, Daniel's companion.

Meshelemiah (*mĕsh-el-e-mī'ah*), Jehovah repays.

Meshezabeel, God is a deliverer.

Meshullam (*me-shŭl'lam*), devoted, friend.

Metheg-Ammah (*me-theg-ăm'mah*), the bridle of the mother city.

Miamin (*mi-a'min*), on the right hand.

Micah, who is like Jehovah.

Micaiah (*mī-kai'ah*), who is like Jehovah.

Michael (*mī'kal*), who is like God.

Michmash (*mĭk'mash*), treasure.

Michmethah (*mīk'me-thah*), place in Ephraim.

Migdal-El (*mĭg'dăl-el*), tower of God.

Migdal-Gad (*mĭg'dăl-găd*), tower of Gad.

Millo (*mĭl'lo*), rampart, citadel.

Miniamin (*mĭn-ni'a-mĭn*), on right hand.

Minni (*mĭn'nī*), province in Armenia.

Mishael, who is what God is?

Mithredath (*mith're-dath*), given by Mithra (the Persian sun god).

Mizpeh (*mĭz'pĕh*), a watch tower.

Moladah (*mŏl'a-dah*), birth.

Mordecai (*mor'de-ky*) 1, companion of Zerubbabel; 2, cousin and adoptive father of Esther.

Mushi (*mū'shi*), (meaning dubious).

N

Naaman (*nā'a-man*), delightful.

Naamathite (*nā'a-ma-thite*), dwellers in Naamah.

Nabal (*nā'bal*), foolish.

Naboth (*nā'both*), name of Jezreelite.

Nachon (*nā'chŏn*), prepared.

Nahallal (*nā-hăl'āl*), pasture.

Nahash (*nā'hash*), serpent.

Nahum, full of comfort, comforter.

Naioth (*ny'oth*), habitations.

Naomi (*na-ō'me*), my delight.

Nathan (*nā'than*), He, *i.e.*, Jehovah, has given.

Neariah (*ne-a-rī'ah*), God's servant.

Nebat (*nē'băt*), look.

Nebuchadnezzar (*neb-ū-kad-nĕz'zar*), greatest Babylonian king, Nebo defend the landmark.

Nebuzar-Adan (*neb-ū-zar'a-dan*), Nebo gives offspring.

Necho (*nē'ko*), Egyptian king.

Nedabiah (*nĕd-a-bī'ah*), Jehovah has given.

Nehemiah (*nē-he-mī'ah*), Jehovah is consolation.

Nehiloth (*nē-hē'lŏth*), wind instruments.

Nehushtan (*ne-hŭsh'tan*), brazen.

Nemuel (*nĕm-eu'el*), name of a Simeonite or a Reubenite.

Nephtaoh (*nĕf-tō'ah*), opened.

Nergal (*nĕr'gal*), an Assyrian god.

Nethaniah (*nĕth-a-nī'ah*), Jehovah hath given.

Netophah (*ne-tōf'fah*), dropping.

Nibhaz (*nib'haz*), an Assyrian god.

Nisan (*nī'san*), first month in Jewish year.

Nisroch (*nis'rok*), an Assyrian God.

Noph (*noff*), *Memphis*, capital of northern Egypt.

O

Obadiah (*ōb-a-dī'ah*), worshipper of Jehovah.

Obed (*ō'bed*), worshipper.

Obed-edom (*ō'bed-ē'dom*), worshipper of Edom.

Ohel (*ō'hel*), tent.

Omri (*ŏm'ri*), probably, servant of Jehovah.

Ono (*ō'no*), strong.

Ophel (*ō'fel*), hill or mound.

Ophrah (*ŏff'rah*), fawn.

Oreb (*ō'reb*), raven.

Orion (*o-rī'on*), constellations.

Ornan (*ŏr'nan*), =**Arauna**.

Orpah (*or'pa*), sister-in-law of Ruth.

Othniel (*ŏth'nī-el*), younger brother of Caleb.

Ozem (*ō'zem*), elder brother of David; and a son of Jerachureel.

P

Parmastha (*păr-măsh'tah*), son of Haman.

Paruah (*păr-ū'ah*), father (of Jehoshaphat), Solomon's prefect of Issachar.

Pas-Dammim (*pas-dăm'im*), =**Ephes-Dammim**, where David slew Goliath.

Pashur (*păsh'ur*), (etymology unknown).

Pathros (*pā'thros*), upper Egypt.

Pedaiah ((*ped-ā-yah*), Jehovah hath redeemed.

Pekah (*pē'kah*), He, *i.e.*, Jehovah, has opened (enlightened).

Pekahiah (*pĕk-a-hī'ah*), Jehovah has opened.

Pekod (*pē'kŏd*), a tribe in Babylonia.

Pelatiah (*pĕl-a-tī'ah*), Jehovah has delivered.

Pelethites (*pĕ'leth-ītes*), see **Cherethim**.

Peninnah (*pe-nĭn'nah*), coral (?).

Peres-Uzza (*pē'res-ŭz'za*), breach of Uzza.

Pethahiah (*pĕth-a-hī'ah*), Jehovah has opened.

Phalti (*făl'ti*), Jehovah's deliverance.

Pharpar (*făr'par*), one of the streams of Damascus.

Philistia (*fĭl-lĭs'tĭ-a*), land of the Philistines.

Pirathon (*pĭr'a-thŏn*), perhaps, summit.

Poratha (*pŏr'a-thah*), one of Haman's sons.

Pul (*pool*), 1 Babylonian name of Assyrian king Tiglathpileser; 2 an African country and people probably, **Put**.

R

Rabsaris (*răb'sā-ris*), chief eunuch.

Rabshakeh (*răb'sha-keh*), chief of the high ones, or captains.

Rahab (*rā'hăb*), storm, arrogance.

Rakem (*rā'kem*), parti-colored.

Ramah (*rā'mah*), high place.

Rechabites (*rek'a-bites*), descendants of Rechab.

Rehabiah (*re-ha-bī'ah*), Jehovah is wide.

Rehoboam (*rē-ho-bō'am*), the people is enlarged.

Rezin (*rē'zin*), =**Rezon**.

Rezon (*rē'zon*), prince.

Riblah (*rĭb'lah*), a city on the Orontes.

Rimmon (*rĭm'mon*), pomegranate.

Rogelim (*rō-gē'lim*), fullers.

Ruhamah (*ru-ha'mah*), having obtained mercy.

Ruth (*rooth*), friendship.

S

Sabaoth (*săb-ā'ŏth*), armies.

Sabeans (*sa-bē'ans*), descendants of Seba.

Salmon (*săl'mōn*), father-in-law of Ruth.

Samaria (*sa-mā'rĭ-ah*), Shemer's hill.

Samaritans (*sa-măr'ĭ-tans*), dwellers in Samaria.

Samson (*săm'son*), sun-like.

Samuel (*săm'u-el*), name of God.

Sargon (*săr'gon*), an Assyrian king.

Satan (*sā'tan*), an adversary.

Secacah (*sĕk'a-kah*), enclosure (?).

Segub (*sē'gub*), lofty.

Sela (*sē'lah*), a rock.

Selah (*sē'lah*), liturgical term, lift up (voices), to indicate place for the benedictions.

Seneh (*sen'eh*), thorny.

Sennacherib (*sen-năk'e-rĭb*), Sin (the moon-god) has multiplied brothers.

Sepharvaim (*sef-ar-vā'im*), a city taken by Assyrians.

Seraiah (*ser-ī'ah*), Jehovah persists.

Seraphim (*sĕr'ra-fim*), serpents, personifications of lightning.

Shaashgaz (*sha-ăsh'gaz*), a chamberlain of Ahasuerus.

Shadrach (*shā'drak*), name given to Hananiah, Daniel's companion.

Shaharaim (*shā-har-ā'im*), two dawns.

Shahazimath (*sha-hăz'ĭ-math*), a town in Issachar.

Shamgar (*shăm'gar*), name of a judge.

Shammah (*shăm'mah*), desert.

Shaphan (*shā'fan*), coney.

Shashak (*shā'shăk*), yearning for (?).

Shealtiel (*she-ăl'tĭ-el*), I have asked of God.

Shear-Jashub (*shē'ar-ja'shub*), a remnant shall (re)turn.

Shebnah (*shĕb'nah*), secretary of Hezekiah.

Shehariah (*shē-ha-rī'ah*), Jehovah is the dawn.

Shelemiah (*shĕl-e-mī'ah*), God repays.

Shelomith (*shĕl'o-mĭth*), from a root, meaning peace.

Shema (*shē'ma*), rumor.

Shemaiah (*shĕm-ī'ah*), Jehovah has heard.

Sheminith (*shĕm'ĭ-nĭth*), octave.

Shephathiah (*shĕf-a-thī'ah*), Jehovah judges.

Sheshack (*shē'shak*), a cypher for Babel.

Sheshbazzar (*shĕsh-băz'zar*), either "Shamash" (sun-god) or "Sin" (moon-god) "protect the son!"

Shibboleth (*shĭb'bo-lĕth*), ear of corn.

Shiggaion (*shig'ga'yon*), title of Psalm 7.

Shihon (*shī'hon*), place in Issachar.

Shiloah (*shi-lō'ah*), name of 1 the tower, 2 a pool.

Shimeah (*shĭm'e-ah*), one of David's brothers.

Shimei (*shim'e-ī*), (meaning doubtful).

Shimshai (*shĭm'sh'ī*), sunny.
Shishak (*shī'shăk*), Egyptian king.
Shitrai (*shĭt'rī*), an official of David.
Shobach (*shō'bak*), an Aramaean general.
Shocho (*shō'ko*), a hedge (?).
Shoshannim (*shosh'ă-nim*), lilies.
Shubael (*shū'ba-el*), a levitical name.
Shunamite (*shū'nam-ite*), a woman of Shunem.
Shunem (*shū'nem*), a place in Issachar.
Shushan (*shū'shan*), a Persian city.
Shuthelah (*shū'the-lah*), a son of Ephraim.
Sihor (*sī'hor*), the Nile.
Siloam (*si-lō'am*), a fountain or pool near Jerusalem.
Sinim (*sī'nim*), Syene, or the Nile.
Siphmoth (*sĭf'moth*), a place in the Negeb.
Sivan (*sī'van*), name of third month, May-June.
Solomon (*sŏl'o-mon*), peaceful.
Sorek (*sō'rek*), a choice vine.
Succoth-Benoth (*sŭk-koth-bē'noth*), Assyrian-Babylonian deity.
Sukkiims (*sŭk'ki-ims*), name of African tribe.
Susannah (*su-săn'nah*), lily.
Syria (*sir'ĭ-a*), a country.

T

Taanach (*tā-a'nak*), ancient royal Canaanite city in the Great Plain.
Taanath-Shiloh (*tā-a'nath-shī'loh*), city on the border of Ephraim.
Tabeal (*tā-bē'al*), God is good.
Tabor (*tā'bor*), mountain on northeast edge of the Great Plain.
Tabrimon (*tăb'rĭ-mon*), Rimmon is good.
Tadmor (*tăd'mŏr*), Palmyra, but Tamar should probably be read, *i.e.*, palm-tree.
Tammuz (*tăm'muz*), Babylonian god.
Tanhumeth (*tăn-hū'mĕth*), consolation.
Taphath (*tā'fath*), a daughter of Solomon.
Tappuah (*tāp'pu-ah*), an apple or fragrant fruit.
Taralah (*tăr'a-lah*), a place in Benjamin.
Tarpelites (*tăr'pel-ites*), one of the peoples brought to Samaria by Osnappar.
Tartak (*tăr'tăk*), God of the Avvites.
Tartan (*tăr'tan*), commander-in-chief.
Tatnai (*tăt'nī*), name of Persian governor of Syria under Darius.
Tebaliah (*tĕb-a-lī'ah*), Jehovah has dippid, *i.e.*, purified.
Tebeth (*tē'beth*), the tenth Jewish month.
Tekoah (*te-kō'ah*), fixing (of tents?).
Tel-abib (*tĕl-a'bib*), hill of corn, but if Babylonian, "deluge-mound."
Telassar (*te-lăs'sar*), place apparently in Mesopotamia.
Tel-harsa (*tel-hăr'sah*), hill of the woods, but if Babylonian, a hill in the mountains.
Thebez (*the'bez*), brightness, place where Abimelech was killed.
Thimnathah (*thim'na-tha*), lot, portion.
Tibhath (*tib'hath*), extensive, level.
Tibni (*tib'ni*), rival of Omri.
Tiglath-Pileser (*tig'lath-pi-lē'zer*), Assyrian king, "My trust is the son of Esarra." Esarra = house of hosts, the temple of Ninip.
Timnath (*tim'nath*), see **Thimnathah.**
Timnath-Serah (*tim'nath-sē'rah*), = Timnath-Heres, portions of the sun.
Tiphsah (*tif'sah*), ford.
Tirhakah (*tir-ha'kah*), a king of Ethiopia in the time of Hezekiah.
Tirshatha (*tir-sha-tha*), title of Persian governor in Judea, = His Excellency.
Tirzah (*tir-zah*), agreeable, delightful.
Tishbite (*tish'bite*), native of Tishbe.
Tobiah (*to-bī'ah*), Jehovah is good.
Tochen (*tō'ken*), task, measure.
Tohu (*tō'hū*), ancestor of Samuel.
Toi (*tō'i*), a king of Hamath.
Tophet (*tō'fet*), or more correctly Topheth, in the valley of Hinnom, meaning probably, fire-place, where children were sacrificed.
Tyre (*tīre, or Tyrus, tī'rus*), famous Phenician city.

U

Ulai (*ĕu'lī*), a river of Susiana.
Ulam (*eu'lam*), porch.
Ulla (*ŭl'lah*), name of a man in Asher.
Unni (*ŭn'nī*), name of Levites.
Uphaz (*eu'faz*), a place where gold came.
Uriah (*u-rī'ah*), Jehovah is my light.
Urijah (*eu-rī'jah*), Jehovah is my light.
Uzzah (*uz'zah*), strength.
Uzzen-Sherah (*ŭz'zen-shē'rah*), portion of Sherah.

V

Vajezatha (*va-jĕs'a-tha*), Haman's son.
Vashti (*vash'tī*), the queen of Ahasuerus.

Z

Zaanaim (*zā-a-nā'im*), place on border of Naphtali.
Zabad (*zā'băd*), (God) has given.
Zabdi (*zăb'dī*), my gift, gift (of Jehovah) to me.
Zachariah (*zăk-a-rī'ah*), Jehovah remembers.
Zadok (*zā'dok*), righteous.
Zair (*zā'ir*), little.
Zalmon (*zăl'mon*), 1, mountain near Shechem; 2, mountain east of Jordan.
Zalmunna (*zal-mŭn'nah*), a Midianite king.
Zonoah (*zan-ō'ah*), city, 1, in lowlands of Judah; 2, in the mountains of Judah.
Zaphon (*zā'fon*), the north.
Zareth-Shahar (*zā'reth-shā'har*), a city of Reuben.
Zeba (*zē'bah*), sacrifice.
Zeboim (*ze-bō'im*), (ravine of the) hyenas.
Zebul (*zē'bul*), height.
Zedekiah (*zĕd-e-kī'ah*), Jehovah is righteousness.
Zeeb (*zē'eb*), the wolf.
Zelah (*zē'lah*), ridge.
Zelzah (*zĕl'zah*), a frontier town of Benjamin; 2, a town in Ephraim.
Zemaraim (*zem-a-rā'im*), a town of Benjamin.
Zephaniah, Jehovah has hidden, or protected.
Zereda (*zĕr-ē'dah*), home of Jeroboam I.
Zeruah (*ze-rū'ah*), leprous.
Zeruiah (*zĕr-u-ī'ah*), David's sister.
Ziba (*zē'bah*), a servant of Saul's house.
Zibiah (*zib-ī'ah*), gazelle.
Zichri (*zĕk'rī*), perhaps, Jehovah remembers.
Zidkijah (*zid-kī'jah*), Jehovah is righteousness.
Ziklag (*zik'lag*), a town south of Judah.
Ziithai (*zil'thī*), 1, a Benjaminite; 2, one of David's warriors.
Zimri (*zim'ri*), mountain-sheep.
Ziph (*zif*), name of city, and of a man.
Zobah (*zō'bah*), Aramalan kingdom.
Zoheleth (*zō'he-lĕth*), serpent.
Zophar (*zō'far*), one of Job's friends.
Zorah (*zō'rah*), place of hornets.
Zuph (*zūf*), honeycomb.

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